TWO TREATISES,

THE FIRST

CONCERNING GODS

Certaine performance of his conditional Promises, as touching the Elect,

or,

A Treatise

Of Gods most free and powerfull Grace.

Lately published without the Authours privitie, and printed corruptly, by the name and title of *Solid Comfort for sound Christians.*

The second,

Concerning the extent of Christs death and love, now added to the former.

With an Additionall thereunto.

Both of them preached at *New-Castle* upon *Tine* first for the vindication of the Truth of God and of our Churches doctrine.

But

Fitted for the Eye, by occasion of some opposition they found.

By *Robert Ienison* Doctor of *D.*

LONDON.

Printed by *E.G.* for *L. Blaikelocke* at his shop at the Sugar-Loafe next *Temple-Bar* in *Fleete-streete*, 1642.

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TO

The right Worshipfull,
nd other my late hearers
in the Town and County of
Newcastle upon
Tine.

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was newly preached)

Sept. 10. 17. 1629.

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Yours and the Church
ſervant,

Robert Ieniſo

From Dantiſck,
May, 22. 1641.

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JOHN 13. 17.

Happy are yee if yee doe them.

SECTION I.

HAving out of this Verse in severall Sermons, already (after a generall and Methodicall deciphering of Happinesse, according as the Scriptures speake diversly of it) considered 1. Of the things to be knowne, and that both

A generall Hint of such points as have been handled out of this Text.

both according to their restraint, onely things revealed, and specification here, namely duties of love and humility; 2. Of our duty and the necessity of knowing them; 3. Of our duty in believing, willing, and affecting the things known; 4. The necessity of practise to be added to knowledge.

Whence we concluded, that true knowledge is not bare knowledge, but such as is accompanied with good and answerable affections and actions.

Wee are now in the 5th and last place to consider of that blessednesse, or at least assurance of *blessednesse*, which results out of such practise, as a strong motive to excite and stir up to the practise of things knowne,

and

nd that out of theſe laſt words: *Happy are yee if yee do them.* And ſo from hence to try our knowledge, by our practiſe and obedience.

Where it would be conſidered that wee muſt conceive of doing here, not legally, according to the rigour of the Law; For ſo ſhould never any man be happy; (And Chriſt onely performed that perfect obedience to Gods will, and wee onely in him:) but *Evangelically*, according to the equity of the Goſpel, and according to a weaker degree of obedience, performed in ſincerity, Faith, and conſtancy, and ſuch as God will graciouſly accept of in Chriſt; So that wee may and muſt alſo extend this

Doing here underſtood Evangelically, and ſo as to bee extended to Converſion, Faith, & Repentance, &c.

this Doing more largely as having reference to God whole will, revealed and made known unto us.

Gods will how manifested.

Now God manifests his will either by his words or workes; By word: 1. Of Command, both Legall and Evangelicall; And so not onely obedience, but Faith Repentance, Conversion &c. come within the Compasse of Gods command *This is his commandement that we should believe on the Name of his Son Jesus Christ and love one another, &c.* And this is the worke of God, that ye *believe on him whom he hath sent.*

1 Joh. 3. 23. Ob. 6. 29. Isa. 1. 16. 17

2. Of *Restraint*, and threatning; and so our Doing is indeed our not doing of evill forbidden, according to that, *Cease to do evill*

ill, learne to doe well.

3. Of *Promiſe*; whether
bſolute or Conditionall;
o that our obedience and
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ord wil be alſo our Faith,
nd our keeping, and ob-
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epentance, Obedience,
c. Upon which the pro-
iſes are made.

2. By Worke, and by the
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quired is our thankful-
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lves, our Doing is our pa-
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ught to pray: *Thy will be*
one (which includes alſo a
illing ſuffring) and to ſay,
e will of the Lord bee
one; if it befall others, our
oing is Fearing, *Ro.* 11. 20

Act. 21. 14

The rule of our doing, is onely Gods will made knowne.

And our amendmẽt, *Ln.* 13.

Now before I urge the further neceſſity of this doing from the motive of happineſſe in the Text, conſider wee briefly from the words, the rule of our actions and obedience, which wee may conſider of from the laſt word in the Text αὐτοῖς, *Them.* For wee therein are directed to Gods one Will and to things revealed and made knowne unto us; which as wee have heard are, according to their reſtraint onely things revealed, and which we are bound (and here ſuppoſed) to know; our Doings muſt be ſquared, according to the things we know; and this αὐτὰ here muſt anſwer that πάντα, that our Doings ſhould

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ner be ſcanter, nor larger, hen theſe things which re made knowne and re-ealed.

For 1. Wee muſt doe all e know to be done, other-iſe wee ſhould live in ſins gainſt knowledge and onſcience, and ſo ſhould nne more damnably and excuſably, and be beaten ith more ſtrips.

2. And in Doing we muſt ot (eſpecially in matters Gods worſhip) doe any ing but according to that le and will of God made nowne, and that both for atter and manner: We uſt ſet that onely rule be-re us, and make it the quare and Line, the Samp-r and the Coppy, accor-ing to which we muſt di-ct and order not only our

Id. 2. 12.

Faith, but all our Doing
not following such othe
rules as will not warra
our actions.

Note
1 His secret will.

Now these Rules are, 1
The secret will of God, 2
The will and Example o
others, 3. Our own will an
wisdome.

1. Gods secret will, thoug
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unto, will not justifie ou
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Not good, because the
are not of Faith; and so
may say that Gods writte
Word, not understood
right, is for the true me
ning of it secret to us.
that though we doe acco
ding to the true meani
of it, yet doing it with
doubtfull conscience, a
not of Faith and certai
knowledge, it is sin to us.

Rom. 14. 23
Act. 4. 27, 28.

2.

2. Not bad; for so might *Herod* and *Pontius Pilate*, and the people of *Israel* have beene excused when they crucified Christ, seeing they were gathered together for to doe whatsoever the hand and counsell of God determined before to be done, to justify our actions from Gods secret will, were too saucy; Neither must we desperatly live by that rule, saying: *If I be predestinat to Life, live as I list, I shall not misse of Life; if not, all my endeavours are but vaine, I cannot alter Gods counsell.* Wretched Creature art thou, who so reasonest; Dost thou not make Gods secret will thy rule? Suppose there were nothing else to stop thy mouth, tell me: how know-

To doe according to that rule, will not justify our actions, either good or bad.

eſt thou thy ſelfe to be
probated? Yea, or elected
For ſo thou muſt needs
ſume. But I am reprobate
Yea, or I am elected; B
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a reprobate? that conce
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a ſecret kept to himſel
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leſt hee lives ſo careleſ
and reaſons ſo prophanel
Thy rule then is, belie
repent, &c. And ſo th
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are yee, if yee doe the
things.

2. The will and co
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cuſe us, neither muſt be a
rule unto us, as yet *Pil*
made it to himſelfe, in d
liveri

a Not the will & command of others. *Mat.* 15.12, 13, 15.

ivering Christ to the *Jewes* o be crucified, saying, *What ill yee that I doe unto him &c.* And they cryed: *Crucify him, Crucify him.* So he elivered him to be crucified.

So *Math.* 28.18 the Soulliers hired for money, did s they were taught, &c.

The like I may say concerning the Example of other men, many or great, ill good; Yea of Christ himselfe simply, without his ord, see *Mat.* 23. 3. And *uke* 9. 5. *Will thou that wee mmand Fire to come downe om Heaven and consume em? even as Elias did.*

Neither the example of others.

3. Our owne will and isdome, as to say, we will rtainly doe whatsoever ing goeth forth out of ur owne mouth, &c. as

Neither our owne will or wisdome.

Ier. 44. 17. So *Paul* before his Conversion (as many now in like case) *I verily thought with my selfe, that I ought to doe many things contrary to the Name of Iesus of Nazareth, which thing I also did, &c.* And yet so doing he persecuted Christ, and kicked against the pricks.

Acts 26. 9. 10. 14.

The things made known to us then, being the rule of our practise, wee are to be excited to live, practise, and doe according to that rule; and that the rather, that we thus may get some comfortable testimony, that our knowledge and profession is sound; Yea especially because as here we are told, *Happy are we if we doe so.*

SECT. 2.

SECTION 2.

BUt here, 1. It may be objected: of what validity is this motive from blessednesse, or what comfort or encouragement to weldoing can this be, when blessednesse here is promised only upon condition: *if ye doe them*? What blessednesse is this, which (seemes) thus to depend on *Ifs* and *Ands*?

Two main doubts propounded & answered in this Treatise.

1. Whether Gods promises be doubtfull, because conditionall?

2. It may be asked, whether it be in our power to keepe and performe these Conditions, and indeed to doe these things, seeing its here required of us; and if we be not able of our selves to doe such things, to what end is it that God requires them at our hands,

2. Whether it be in our power to keepe the conditiõs, and to doe the things required. And if not, to what end are such precepts & exhortations.

or exhorts and excites us to the doing of them?

To the former I answer: This Cõdition here seemes indeed to make the Happinesse of Saints doubtfull, seeing Happine is not here or elsewhere in the Gospell promised, but upon Condition, and that both of our doing (as doing hath been explained already) and of our continuance and perseverance in weldoing.

For the first, *if thou dost well*, (that is, repentest, believest, and becomest sincere,) *shalt thou not be accepted?* Or shall there not be a remission, said God to *Caine?* who yet not doing well, found no acceptation.

1. Concerning the validity of Gods conditionall promises & force of the motives thence to weldoing, &c. *Ge.* 4.7 *Ibn* 7. 17. Happinesse promised to weldoing. *Lu.* 13 9. 2 *Pet.* 1, 10 And to constancy therein. *Gal.* 6. 9.

And saith our Saviour Christ : *If any man will doe his will, hee shall know of the Doctrine, &c. And if it beare fruit, well, (thou maist spare it) and if not, then after that thou shalt cut it downe ; and if yee doe these things, yee shall never fall.* And for perseverance : *be not weary of weldoing, for in due season, we shall reape if we faint not.*

But notwithstanding such conditionall promises wee are taught by the same mouth and pen, that the reaping the blessednesse, the acceptation here, and the Eternall Salvation of Gods people and Elect is not barely doubtfull, either in it selfe, or yet alwayes to them after their effectuall calling.

Yet is not the Happinesse of the Elect uncertaine either in it selfe.

1. Not in it selfe, seeing it depends not on man barely, but upon another cause and ground; namely, on

2 Thess. 2. 13. Gods eternall and immutable decree of Election who hath from the beginning chosen them to salvation through sanctification of the Spirit, and belief of the truth. Which two (sanctification and Faith and so repentance, obedience, and perseverance in them all) as hee requireth them of us, as Conditions and Meanes of Life and Salvation; so doth hee also promise, and by vertue of his election effect these conditions in us; as wee shall anon see in the particulars.

Or to them alwayes after Conversion.

2. Not to them, after their effectuall calling; And that the Conditions fore-

named

named (not of their Election, but) of their Salvation, be fulfilled in them; And, through Gods grace, by them: For so their Election (yea and Salvation unto which they are elected) is also sure to them; For (sith S. Peter) *if ye doe these things yee shall never fall*, (as wee heard even now.

So that here wee may take notice, that the Scripture speakes of the same things differently; sometimes as required of us, otherwhiles as promised by himselfe; sometimes as duties and as our workes, otherwhiles as blessings and his owne workes; sometimes as the graces required, & the glory promised, may be called the Fruits of the Gospell, and the effects of

How Gods word speakes differently of the same things.

of the Miniſtery, as the inſtrument, otherwhiles as effects of his owne eternall decree of Election, and good purpoſe towards us in Chriſt; and ſo ſometimes as belonging to the execution of his eternall decree, otherwhiles as belonging to his eternall decree to be executed; ſometimes as he is pleaſed to make them knowne to us in his word and will revealed, ſhewing what he requires of us, and what is and will be pleaſing unto him, otherwhiles as he hath purpoſed in himſelfe from all eternity to worke them; ſometimes as in common propounded to all in the Church, otherwhiles as proper to his own peculiar, in whom he will glorify his mercy; And

ence it is that ſometimes is promiſes are propoun-ed with condition, other-hiles without condition bſolutly and indepen-antly.

God knowes who are his, nd what he will doe him-elfe, and accordingly hee orkes all his workes, as epending meerely on his wne, moſt wiſe, juſt, gra-ious, and good will and leaſure, which nothing an or ſhall hinder, or diſ-ppoint; And ſo with re-erence to his owne coun-ell and purpoſe, he ſpeaks bſolutely, and as things hall be: Yet for the effect-ing of his purpoſe, hee diſpenſeth things in his word, as he pleaſeth by pro-pounding things generally to all promiſcuouſly in the

Church

Church, (passing by others as hee pleaseth) and that with and under condition and so as (for ought at least wee know) they may or may not be, as the event also doth declare, and yet in regard of his elect ones all his purposes (and promises) of grace and glory shall most undoubtedly take place, and they shall not misse of that Salvation, whereunto (through Faith and Sanctification of the Spirit) they were elected.

This course (because wee see it and doe observe it in the Scripture) wee must conceive *God* hath thought fittest for the manifestation of his glory, by shewing forth his mercy, Justice, Liberty, and other his attributes. Now

Now if wee understand and conceive it not so well as wee would, yet should wee not by any meanes question it, or frame things as we please according to our easiest apprehension, but rather rest (denying our owne reason, judgement, will,) in that wee see to bee the course which God pleaseth to take.

Two considerations for the clearing of the first doubt.

And this is that which now wee come particularly to shew and prove out of his Word, preparing the way, and endeavouring to make all plaine, by handling of two maine Considerations.

Sect. 3.

SECT. 3.

Gods promises distinguished: some are of the End, or of Happinesse. *Acts* 16. 21 *Re.* 2. 10. And these are conditionall. *Psal.* 1. 1. *Psal.* 119. 1. 2. *Ioh.* 20. 29. *Re.* 4. 7. 8. *Psal.* 32. 1. 2. *Mat.* 24. 26.

First, Consider that God promises in Scripture are either of the End, or of the meanes leading to the end.

Now first the promise concerning the End, as especially concerning Salvation and blessednesse, are with Condition, as: *Believe and thou shalt be saved*; *be thou faithfull unto death, and I will give thee a Crowne of Life*; Or because here is mention of blessednesse, this happinesse is promised with Condition of Doing and of Evangelicall obedience: *Happy are yee if you doe them*. So elsewhere upon the condition of obedience, negative; *Blessed is the man that walketh not in the coun-*

sel

sell of the ungodly, &c.

2. Affirmative: *Blessed are the undefiled in the way, who walke in the Law of the Lord.* So it is promised upon the condition of Faith; *Blessed are they that have (not seene and yet have) beleeved*; of the pardon of sinne: *Blessed are they whose iniquities are forgiven, and whose sinnes are covered*; And of perseverance and constancy untill the day of Jesus Christ; *Blessed is that servant whom his Lord when he commeth shall finde so doing.*

Now these promises being conditionall, all partake not of the End (which is Salvation) because all (partake not of, nor) keepe the condition, none indeed being able of himselfe to keepe any of those conditi-

ons;

ons; It is not in mans powe
to doe good, to believe
Repent, Persevere, as of him
selfe, (the proofe of this wi
follow anon) and God
not now bound to give thi
power to all, but to whom
only he pleaseth.

Some are of the Meanes, and they are absolute.

2. But now God hath
also made promises, which
are most free and absolute
of giving where and to
whom hee pleaseth all the
Conditions and Meanes
themselves of Life, which
he himselfe worketh in us
that so by these meanes we
might attaine to the End, as
Deut. 30. 6. *The Lord thy God*
will circumcise thy heart
and the heart of thy Seed
to love the Lord thy GOD
with all thy heart and with all
thy soule, that thou mayst
live.

Where

Where the end promiſed s life, which the *Iſraelites* hall never attaine, unleſſe his Condition of loving God were kept; But God doth here abſolutely promiſe, that hee himſelfe will give unto them this Condition, and accordingly wil circumciſe their hearts to ove the Lord.

So, in like manner as we have heard, God promiſeth Bleſſednesse, to weldoing, to Faith, Repentance, Perſeverance, &c. which are alſo Conditions required of us; And this is the tenor of the Goſpell, yet hee alſo promiſeth to give Faith, Repentance, power to doe well, with the act of weldoing and perſeverance, with all other Meanes and Conditions, and that without

Condition,

Suffrag. Britannorū de 5. Artic. Theſ. Heterodoxa. 1.

Condition, without *Iffs* and *Ands*, and absolutely.

So that these Graces and Meanes of salvation are not gifts given or promised, and offred upon Condition but absolutely; Gods promise concerning these Meanes of salvation and blessednes as is said, are absolute, and are of such gifts and graces as which God (seeing our impotency and inability to attaine the End without the meanes, as also to performe the Conditions, and to use the Meanes as of ourselves, and by our owne strength and power) doth promise to performe, or will enable us to performe. This will also bee more evident anon in the particular instances.

SECT. 4

SECT. 4.

But before I further proceed, it will be needfull to indicate what hath beene ought from such inferences some mistaking or rather avelling at this Doctrine nd difference of the promises, may make, yea have lready made; As if beause it is said (as shall be roved anon) that the races of Faith, repentance, &c. are promised absolutly, without *Iffs* and *Ands*, or without respect to Conditions in man, that therefore a dore is hence opened to *Libertinisme* and *Swenckfeldianisme*, whereby the foundations of Christianity are overthrown, in asmuch as men are thus taught to neglect the hearing of Gods Word and of the Gospell preached,

A digression further clearing, and justifying the aforesaid distinction from the imputatiō of Libertinisme.

preached, not to regar
meekenesse in receiving th
Word and Humility, unt
which grace is promise
Yea even as they woul
have it, the grace of Elect
on.

That life is not promised but upon condition, doth exclude all neglect of means.

I answer: No such thin
can rightly without wilfu
cavilling be inferred hence
For first, (not to speak
that none oppose Liberti
nisme, Familisme, and con
tempt or neglect of th
meanes of the hearing an
reading of the Gospel
more then those that us
this distinction of the pro
mises) this very Doctrin
(that the promise of salva
tion is made upon conditi
on, and made good to non
(being otherwise capable)
but to those that carefull
use all the meanes ordaine

nd appointed to ſalvati-
n) excludes all careleſſenes
nd neglect of meanes, one
r other, ſeeing wee teach
en according to the
criptures; That *whatſoever*
man ſoweth, that ſhall hee
ap, &c. And that *we are*
t to bee weary of weldoing.
Vithout which conſtancy
reaping canbe expected;
nd that *wee ought to give*
rneſt heed to the things wee
are, for how elſe can we eſ-
pe if we neglect ſo great Sal-
tion? &c. This we ſhall
rther ſhew and urge in
e Concluſion of all.

Gal. 6. 7. 8. 9.

Heb. 2. 1. 2. 3.

2 But now chiefly con-
rning the abſolute pro-
iſe of giving the meanes
d effecting the Conditi-
s, on which bleſſedneſſe
d Salvation is promiſed.
I ſay, 1. Seeing ſalvation

2. concerning the abſolute promiſes of the meanes.

The meanes being many, must not be divided.

and blessednesse is the ma
end instanced in, and t
chiefe end respecting ma
that the meanes appoint
of God thereunto, bei
many, are not to bee se
red and divided one fro
another, but to be consi
red conjoynedly and all
them, with relation to th
maine end, and that the
fore as they are meanes
salvation, (whether th
have a nearer connexi
with life, as Faith, Rep
tance, Justification; &
Or be further off, as t
Gospell it selfe, our hear
of it, and common and
nerall grace wrought by
they all of them conjo
edly and with respect
their maine end, are p
mised absolutely, and wi
out condition, though

ſelfe, as mans chiefe end,
e not promiſed in the
oſpell, but upon ſuch
onditions.

2 Wee may yet conſider
hat theſe ſame conditions,
hich all of them have
eir reference to ſalvati-
n, as the Meanes thereof,
ay yet be compared one
ith another; And ſo ſome,
regard of ſuch relation,
ay be conſidered as par-
cular & Meane Ends, and
fects of ſome preceding
ifts, which God hath or-
ined as Meanes more im-
ediately of ſuch graces,
t as meanes alſo more re-
otely of the maine End,
d of ſalvation: ſo Faith,
epentance, Holineſſe,
rſeverance, which are
eanes of bleſſedneſſe and
lvation, and Conditions

Yet they may and muſt be compared, & ſo ſome graces may be conſidered as Ends & effects of former & more common graces ſuch as is the Goſpell, &c.

of eternall Life, may be
considered also as the End
and effects of other grace
and guifts of God; and
not given or promised b
upon some Condition
which must be used
meanes more immediate
respecting those mean
ends, and which have ref
rence not onely further
to the maine end, Salva
on, but more nearly to the
intermidle ends, of Fait
Repentance, &c. For L
gick and nature teache
us, that there is the l
and utmost end, which
chiefly intended & aym
at, unto which all mean
are ordained, and there
an intermidle end: a mai
end, & a meane end, whi
is the Act and instrument
the efficient cause, by whi

Finis ultimus, ἔσχατον τέλος or συντελεστον. and

e intends to attaine to the naine and laſt end.

The former in this buſi-eſſe now in hand, is eter-all Life, unto which wee re elected; The latter are aith, and other graces med, which as they are eanes of Life and bleſſed, eſſe, ſo are they effects and nds intended, which God orkes and intends by the Goſpell and word ſent, reached, and received, or ttended to: So that the Goſpell is the meanes by which we attaine firſt to heſe graces, and then to alvation, by which God rings us to, and worketh aith, (for *Faith commeth by earing, and hearing by the ord of God,*) and ſo Sancti-ication; So ſaith Chriſt: *Sanctify them through thy truth,*

Finis intermedius *ro* finis ad finem, fine propter finem.

Rom. 10. 17 *Iob* 17. 17. *Luke* 3. 5. 1 *Cor.* 10. 4. 5.

truth, thy word is truth. And so *Humility*, for it is God yoyce in and by the Ministery, whereby every mountaine and hill is brought low, &c.

This is one of those weapons, if not chiefe, which puls downe strong holds and casts downe imaginations, and every high thing which exalteth it selfe against the knowledge of God.

Thus then the Gospell is a meanes of these and other graces, as the next end thereof, as of Salvation it selfe more remotely; and these graces being considered as the next and more immediate Ends of the Gospell, have their conditions, which must not be neglected, as the hearing of

the

e word, and attending ereunto, &c. Yet the ſame races of Faith, &c. are to e conſidered alſo, and iefly as meanes of eter all Life, and as Conditi- s thereof; which there- re as meanes of Life and eſſednesſe, and as Condi- ons of the new Covenant Life, are promiſed by od abſolutely and with- t condition; though as bordinate & intermidle ds, they depend alſo (or- narily) on their Meanes d Conditions.

Thirdly, I ſay, yet that hether we ſpeake of the iefe and laſt end, or of e meane and midle end, at it is true which was d: That the promiſe of e end, as it is the end, is th Condition; and the

Yet the promiſes of the end, whether maine end or meane end, as the end, are ever Conditionall. And the

promiſes of the means as meanes ever abſolute, whether they be remote or nearer.

promiſe of the Mean
(whether nearer or furth
off) as meanes is abſolu
and without condition ;
that let the Condition
what it will be, whether
the maine end, or meane
midle ends, yet God do
both freely promiſe, a
freely give and effect i
and that whether it have
more neceſſary and infa
lible connexion with
end, as true Faith, Remi
ſion & Sanctification have
or doubtfull onely and u
certaine (inregard of us)
the preaching of the Go
pell) by which yet all a
each are not converte
which yet in regard
Gods Elect, and of h
chiefe intent in ſending
is made effectuall by Go
and ſo promiſed witho
condition. Fourthl

Fourthly, then I avow oncerning the Goſpell, the earing, and receiving of , (as alſo concerning all ich things as may be called nore remote meanes of fe, or conditions of Faith, hich hearing, is of Remiſ- on, which Confeſſion is; f more grace, which Hu- lity is, &c.) that it (as eſe other) is both freely romiſed, and freely given, oth in regard of the out- d means, and of the in- ard work and effect of it.

The Goſpell it ſelfe is abſolutely. *Rom.* 10. 17 1 *Ioh.* 1. 9. *Iames* 2. 6

1 The Goſpell and out- ard meanes are freely and ſolutely promiſed (even was Chriſt himſelfe *the eſſed Seed, Gen.* 3. 15.) and the calling of us Gentiles, partake of it. *In the laſt yes the mountaine of the rds House ſhall be eſtabliſhed*

1 Promiſed.

Isa.2,3,3. *in the top of the Mountaines; and all Nations shall flow unto it, &c.* So Christ is promised to be given for a Covenant of the people: Isa.42.6,7 & 49.5, 6. & 6. *For a light to the Gentiles, to open the blinde eyes, &c.* Isa.66.18. 19. 20. *I will gather all Nations and Tongues, and they shall come and see my glory; and I will set a signe among them; and they shall bring all your brethren for an offring unto the Lord out of all Nations, &c.*

Freely given both for the outward ministery. *Rom.*10.14 15. Secondly, the Gospel and the preaching thereof is freely given of God and sent, without which, how should men come to Faith or calling upon God, or yet any other grace? For *how shall they call on him in whom they have not beleeved? & how shall they beleeve in him, of whom they have not heard*

nd how shall they heare with-
t a preacher? and how shall
ey preach, except they bee
nt?

Therefore saith our Sa-
iour to his Apostles: *Goe*
e and teach all Nations, &c.
nd goe ye into all the World,
d preach the Gospell to eve-
Creature.

*Mat.*28, 19 20. *Marc.*16, 15.

Yet this is done, both
eely (in regard of the first
oving cause, Gods onely
mpassion and love,) and
th choyce, in regard of
e Nations, to which in
eir severall and fit times
e Gospell is sent, not to
ch Nation at once, and
some scarce at all. Yet
hosoever they are that at
y time enjoy the Gospell
d outward meanes, they
ve them from the free
ercies and goodnesse of
God,

Which is directed by speciall choyce, and sent to some, not to all.

God, they were not mo
worthy then others; Ne
ther is it because God di
foresee they would prof
by the Gospell more the
others. Why was it the
sent and preached first
Israel, a gainsaying peopl
(otherwise then for the
further conviction,) & n
to the *Tyrians* and *Sydo*
ans, who (if like migh
works, which were wroug
to confirme the Gospe
had beene done amo
them which were done
Corazin and *Beth-saida*
would have repented lo
agoe; Which yet *Israel* d
not.

Matth. 11. 21.

But this is from Gods fr
choyce, who (according
his wise and just Counse
sendeth it to this or th
place (where he hath mu

Act. 18. 9, 10.

peopl

people, at leaſt ſome, to call and gather by it) and purpoſely as hee pleaſeth, will not, (or will not as yet) have it come to ſome other people.

Thus when *Paul* and *Sylas* had gone throughout *Phrygia*, and the region of *Gallatia*, (preaching the Goſpell,) they were forbidden of the holy Ghoſt to preach the Word in *Aſia*; after they were come to *Miſia*, they aſſayed to goe into *Bithinia*, but the Spirit *ſuffred them not*. Act. 16.6 7.

3 Among thoſe, whither the Goſpel is ſent, God giveth grace effectually to receive, and with meeke, humble, and good hearts, to entertaine it, not to all, but to whom he pleaſeth. Thus among thoſe that heard

And for th' inwa work & p wer of

heard *Paul* preach at *Philippi*, its noted (onely) of *Lydia*, that the Lord opened her heart, that she attended unto the things which were spoken of *Paul*.

Act. 16.14

And who are called effectually (as being vessels of mercy, which God had afore prepared unto glory,) not all *Iewes*, not all *Gentiles*, but us, saith *Paul*, whom he hath called of the *Jewes* and of the *Gentiles*, and not of the Iewes onely, but also of the Gentiles.

Rom. 9 23. 24.

Therefore the Light of the Gospell, and saving revelation of the mystery of it, and the giving of wisedome by it is made to bee the guift of Gods free grace by Christ: *In whom we have redemption through his blood,*

the

he forgiveneſſe of ſinnes, ac- Eph. 1. 7, 8,
ording to the riches of his 9.
race, wherein he hath aboun-
ed towards us in all wiſdome
nd prudence, having made
nown to us the myſtery of his
ill, according to his good
leaſure, which he hath purpo-
ed in himſelfe, &c. So, *I* Mat. 11. 25,
hanke thee, Oh Father, ſaith 26.
Chriſt, *becauſe thou haſt hid*
theſe things from the wiſe and
rudent, and haſt revealed
them to Babes; Even ſo Fa-
ther, for ſo it ſeemed good in
thy ſight.

Now if Gods Word prove Luk. 8. 15.
fruitfull, and the effect of it Iam. 1. 17
ſhew it ſelfe onely in thoſe
who receive and heare it
in an honeſt and good
heart. I would aske from
whom is this good heart?
Is it not from him from whom
is every good guift, and every
perfect guift, &c.? We

What God requires as a Condition, he also workes in the Elect.

Wee conclude then this digression (occasioned by an unjust cavill) and say, that though Gods promise of Salvation, yea and of Faith, and other graces, wrought ordinarily by the ministery, bee propounded with Condition, yet the Conditions themselves and the Meanes of Salvation whether more immediate as our effectuall calling, Repentance, Faith, regeneration, justification, &c. or mediate and remote, are both promised and effected in us, without Condition, as being not made to depend upon man, either for the giving or the working and effecting of them in him, and so for other like particulars; God promiseth forgiveneſſe of ſinne, to

Media ſalutis immediata, & media mediorum.

such

ſuch as doe confeſſe, forſake, and repent thereof; but who giveth repentance, &c. doth not God? *Ezek.* 36. 26. 31. and *Zach.* 12 10. God requires our prayers, and will ſcarce give us any good thing, unleſſe we ask it, *Matt.* 7. 7. Aske and it ſhall be given you; And *Ezek.* 36. after a moſt free and gracious promiſe made by God of working all grace in our hearts, and giving both Spirituall and Temporall Bleſſings. *Verſ.* 25. 26. and 27. &c. Yet thus ſaith the Lord: *I will yet for this be enquired of by the houſe of Iſrael to do it for them.* But who gives this gift of prayer? onely hee that gives Faith, out of which prayer flowes, onely God by his Spirit; *Zach.* 12. 10. *Rom.* 8. 26. *We*

As Confeſſion. 1 *Ioh.* 1. 9

Prayer. *Rom.* 10. 14. & 8. 26.

26. *We know not what we should pray for as we ought; but the spirit it selfe maketh intercession for us, &c.*

Lastly, *God gives grace to the humble*; that is, more grace, *Iames* 4. 6. But who gives the grace of Humility? Doth not the Spirit *Gal.* 5. 22. Of which more afterwards.

Humility.

I say then of all these though God promise not good things to his Church but upon Conditions, and in the use of Meanes, which to neglect, and yet to expect the end, were presumption and to tempt God, yet to come short of it, yet God freely and absolutely promiseth to give, and make effectuall the Conditions and Meanes themselves.

Heb. 4. 1. 2.

Let this suffice for the pre-

preſent, till wee make it more evident anon.

SECTION. 5.

TO proceed: theſe promiſes of the meanes, and of fulfilling the conditions in us, depend upon Gods decree and Election, which is not conditionall, though his word be. His order in electing us to life is not the same which hee obſerveth in promiſing and giving life; He promiſeth it upon condition, and gives it not but upon performance of such Condition; But hee muſt not therefore bee thought to elect us conditionally, or upon the foreſight of ſuch conditions wrought in us, or by us. To teach (which yet ſome teach)

These promiſes cõcerning the meanes depend on Gods election.

Which his electiõ is not conditionall.

teach) that God is ſo to b
conceived to decree, as h
doth execute his decr
were to invert the order
things.

Armin. contra Iun. propoſit. 19

Indeed in the executio
and in the Goſpell, he w
have no man to attaine t
end without the mean
and without ſuch condi
ons as hee requireth, ye
he may and doth require
all ; (which is one rea
why the promiſes are,
they ſhould bee, propou
ded in Scripture, and
the Goſpell preached,
nerally and promiſcucu
to all in the Church ;) a
God hath alſo ſo decre
to bring men to Salvati
by ſuch meanes ; But
this is not the whole a
entire decree of Go
which implies his prede

Though his Word be.

nati

ation of certaine ſingular
nd definite perſons, who
e knowne to God, and ſe-
ered from others by the
ecree of his election,
hereby he hath abſolute-
and onely according to
is owne counſell choſen
hem to Salvation; unto
hich yet he (for the exe-
ution of his Decree) will
ring them by meanes, and
y the obſervation of ſuch
Conditions, as he will pro-
ound and require in the
Goſpell, on the perfor-
nance of which hee promi-
eth this ſalvation to all in
he Church, but worketh
hem onely in his Elect.
Concerning which Election
we thus read: *Many are cal-*
ed, but few are choſen. And
he foundation of God ſtandeth
ure, having this Seale, the
Lord

Mat 20. 16.

2 Tim. 2. 19 Rom. 11. 5

Lord knoweth them that [illegible] *his; And so wee are told* [illegible] *Remnant according to the* [illegible] *lection of Grace.*

Otherwise (if God's Election were onely conditionall) it might so fall out that all might bee reprobated, that his Church might faile on earth, yea and Christ should be no certain Head, as having no certain members assigned unto him.

But God in the matter of our Salvation doth also use his absolute will in bringing his Elect to the end appointed, powerfully and most infallibly.

Luke 12. 32.

Christ saith, it is your Fathers good pleasure to give you a Kingdome; and *you have not chosen me, but I have chosen you.*

This

This could not be true, Gods will were in this ase onely conditionall. For ough God in his word romiseth life and bleſſed-eſſe under condition of aith and Holineſſe, yet he ecrees nothing under any oubtfull or uncertaine ondition.

John 15, 16

God in his word tells us hat wee ſhould doe, and ow wee may hope to at-ine to ſalvation, & to aſſu-nce of our Election; but his decree he ſets downe hat he himſelfe will doe, ccording to which hee orkes and effects that race in his Elect, which he equires of them (yea of ll) leaving others in his uſtice, to their owne hard-eſſe.

SECT.

SECT. 6.

Yet first, God mocks none in his Word.

YEt first hee doth no mock such as doe no through their owne obsti nacie or inability keepe th conditions ; But most cer tainly if they doe keep an doe that which is require (as once they were able t have obeyed God in h hardest command, and sti stand bound so to doe) the shall undoubtedly bee sa ved ; therefore was it sai even to *Cain* : *If thou do well, shalt thou not be accepted* Gods promises of life ar conditionall.

Gen. 4. 7.

Yea in such command God doth not delude, bu reprove and convince such men of unbeleefe, and tha in his Justice.

An

And ſecondly, neither are
e decree and Word of
od contrary or repugnant
ch to other, but onely
bordinate. God makes
s word ſubſervient to his
cree, & reveales ſo much
his owne counſell and
rpoſe, and in that man-
r as hee pleaſeth, and ſo
may beſt ſerve his owne
ds, which if wee cannot
e by his Word, yet muſt
not ſearch, much leſſe
arrel, with God therea-
ut, or frame his decrees
cording to our own con-
its.

His Word and decree are not contrary one to another.

God in commanding du-
s at mens hands, hath
metimes other ends, then
edience, (though that
ely bee the thing which
are to looke unto, as re-
ired of us, in and by his

word,)his precepts are al
ſometimes for tryall,as th
Gen.22.2. commandement given t
Abraham, of Sacrificing h
Sonne.

Sometimes for Convict
on, whereby he intends
convince his Creature
diſobedience, yea of
owne inability, &c. as
bidding *Pharaoh*, let th
people goe.

Exod.8.1 Theſe Ends hee keep
ſecret to himſelfe, (as th
may reſpect this or th
particular perſon,) a
therefore though his p
cept ſeeme to croſſe h
ſecret pleaſure & purpo
(which the event decla
at length what it was,) y
our ignorãce muſt not ca
us quarrell with God, b
Faith ſhould reconcile t
ſeeming contrarietie.

T

The like is true in Gods romiſes and threats where he exceptions and Condi-ions are often concealed nd kept ſecret to God imſelfe. If God then re-eales part of his will and onceales part, this is nei-her to contradict himſelfe, or to deale doubly and eceitfully with his Crea-ure. He ſpeakes not one hing and meanes another; ut ſpeaks that which con-rneth us to take notice f, & conceales that which e will doe himſelfe, and hich hee hath abſolutely t downe with himſelfe, ſpecially concerning the alvation of thoſe whom mercy he will ſave, and time effectually call; and e juſt deſertion of thoſe hom hee in juſtice will

See who list Dr. *Crackanthorpes* Sermon of prædestination, pag. 15, 16.

leave in the masse of perdi-
tion, and therefore not giv-
his grace effectually unt-
them: I may therefore say
the Conditionall part o-
Gods will is set downe i-
his word; But what he ha-
set downe absolutely, a-
whom in particular he wi-
save, and imprint Faith a-
Holinesse in their hear-
he hath reserved to hi-
selfe, (as not being bou-
to reveale it till the eve-
shew it,) onely that there
such an absolute will
God, is revealed, as w-
have already shewed.

SECT. 7.

SO that now, though
regard of the word a-
worke of the minister
things may goe with

nd *Ands*, and that the con-
itions in regard of man
whose actions proceeding
f judgement, and having
heir beginning from with-
n his will, are voluntary)
ay, or may not be done or
erformed; Yet as they are
ods workes (though re-
uired of us) and effects of
is Election, (who chan-
eth without violence our
ills) hee speakes of them
ithout *Iffs*, and promiseth
em absolutely; yea and
ccordingly worketh and
ffecteth them himselfe.

And so againe things may
maine in themselves in-
fferent, to fall out this
ay or that way, notwith-
anding Gods decree or
orking infallibly this or
at.

The certainty of Gods

Gods decree doth not take away the consent & liberty of mans will.

decree doth not abolish th consent of mans will, b rather order it, and milde ly incline or draw it forth mans freedome of will ma well stand, with that neces sitie which is of infallibili ty, or of consequence, an mans actions may bee free though otherwise in re spect of Gods will they b of unchangeable necessity

Sufficit ad rationem voluntarii si dsciente & voluntario committatur, Greg. Armin. lib. 2. dist. 29. in fine.

Gods decree takes no away all possibility to th contrary event, but onel the contrary event it selfe as his decree before al worlds, that at this time I should preach in this place on this argument, at this time, did not take from me ever since, all possibility of not preaching at this time; (for I might have beene absent, or otherwise deter-

mined;

mined ;) But it tooke from me the actuall not preaching at this time.

I doe this certainly and infallibly, but yet freely; Gods decree takes from me the contrary event ; so that (*in sensu composito*) these two cannot stand together, God hath decreed that at this moment, I should bee preaching these things; and I doe not at this moment, preach these things ; But (*in sensu diviso*) these two may consist together ; God decreed that I should preach these things at this moment, and I had power not to preach these things at this moment if I had pleased.

Now if this sound harsh

Præscientia Dei falli non potest.

to any, let it be considered the like inconvenience would follow upon God bare prescience, (which none denyes,) and his prescience may as well hence be denyed as his prædefinitions: Seeing Gods prescience is as infallible as his Decree is immutable. And thus much for the first consideration.

SECT. 8.

The second consideration making good the former.

2 WE may now secondly consider, that in Gods new Covenant of Grace, the condition required of us, is also part of Gods Covenant and promise made unto us. So that this is one maine difference betweene the Law (strictly taken according

ding to the Condition of workes,) and the Gospell preached both before and after the death of Christ, that the Law promiseth Life, and requires perfect obedience, but neither promiseth nor gives power to performe what it requires; it leaves a man wholly to himselfe, and to his owne power.

But the Gospell and new Covenant promiseth the same life upon new and other conditions, no lesse (I like) hard in themselves and impossible to us to performe aright by our owne strength then the other, and that is upon condition of faith, Repentance, Holinesse, and Perseverance in them all; Yet so as that it both promiseth and gives

The conditions required of us, are also part of Gods Covenant and promise made unto us.

Difference betweene the Law and the Gospell.

power to keepe and performe the Conditions (this latter depending on Gods Election) in which regard it is said, that the law made nothing perfect, but the bringing in of a better hope did, and that Christ is the Mediatour of a better Covenant, which is established on better promises, And why better? *But because what the Law could not doe, in that it was weake, through the flesh is done by the Law of the Spirit of Life in Christ Iesus, who God sent, &c.*

Heb. 7. 19 and 8. 6. Rom. 8. 2. 3

The first Covenant is said to be faulty, yet not it selfe, for saith the Scripture, the Lord finding fault with them, (not with it barely) saith, the dayes come when I will make a new Covenant with the house

house of *Israel* & *Iudah*; not according to the *Covenant which I made with their Fathers, because they continued not in my Covenant* (lo, there is the fault of it) *I regarded them not*, saith the Lord; *For this is the Covenant that I will make with the House of Israell, after those dayes, saith the Lord; I will put my Lawes into their minde, and write them in their hearts, &c.* Heb. 8, 7, 8, 9, 10, 11, &c.

Thus God promiseth to doe for us what he requires of us: At least hee requires the Fact (or act) of us, and he promiseth the ability, or rather indeed he promiseth and effecteth the act also, he promiseth both, *to write his Lawes in our hearts, and to worke all our workes for us*; as particularly, not onely power to beleeve, but the ve-

ry act of beleeving, no
onely τὸ *posse Credere*, bu
according to that τὸ πιστευ
unto you it is given *to be-*
Phil. 1:29. *leeve on him, and not onely t*
beleeve on him (Christ) *b*
also to suffer for his sake: S
not onely the power, abil
ty, and will to doe goo
but the will, power & dee
too; For *it is God that wo*
keth in you, saith Paul, *both*
will and to doe.

SECT. 9.

What God requires, he both promiseth and worketh in the Elect.

NOw all that is sai
both in the form
and in this latter Consi
ration, will better & mo
fully appeare by particu
instances and proofes, G
promising Blessednesse a
Salvation by Christ, I
quires some Condition

us, yet, 2. hee promiseth to worke and effect the said Conditions in us; and 3. he doth also indeed worke the same, and that by vertue of his new Covenant, wee will instance in some principall graces.

This is shewed in divers graces, as in Faith.

1 Faith God (promising Salvation and Happinesse) doth first require Faith, as the Condition; and so promiseth life upon that Condition. and that with an *Iff*, (as in my Text) saying: If thou shalt confesse with thy mouth the Lord *Iesus*, "and if thou shalt beleeve "in thine heart that God "hath raised him from the "dead, thou shalt be saved. "So elsewhere, If thou canst "beleeve, all things are "possible to him that be-"leeveth. So also *Iob.* 3. "16. &

Which God *Rom.* 10.9. 1 requires *Marke* 9.23

"16, & *Act.* 16. 30. 31. Be-
"leeve on the Lord *Jesus*
"*Christ*, and thou shalt bee
saved.

Promiseth
*Ier.*31.33.
*Isa.*53.11.

2. Yet God also doth promise Faith; For is not Faith one of those lawes, which God hath promised to put into our hearts? *By his knowledge shall my righteous Servant justifie many*; That is, by the knowledge of him, by which knowledge is ment faith, or at least such a knowledge as is not without Faith, which is also promised elsewhere, *they shall all know me*, of which knowledge that is true, *this is life eternall, that they might know thee the onely true God, and Iesus Christ whom thou hast sent.*

*Ier.*31.34.
*Ioh.*17.3.
Worketh.
*Eph.*2.8.
*Phil.*2.13.

Yea 3. Hee worketh it both for habit and for act.

So

So we read, *by grace yee are ſaved through Faith, and that not of your ſelves; For it is the gift of God, and* as wee heard, *unto you it is given (not onely) to beleeve on him, &c.*

SECT. 10.

2. REmiſſion *of ſins*, which God requires wee ſhould ſeeke after, *Luke* 11. 4. and without which (wee know) no Salvation, no bleſſedneſſe, for as bleſſedneſſe is made to belong to ſuch *Rom.* 4. 7, 8. So we know *that* there can be no bleſſednes, no ſalvation, without it. *Know ye not that no unrighteous* (that is, ſuch as are not waſhed and juſtified,) *ſhall inherit the Kingdome of God*, and to dye in our ſinnes, is threatned

Remiſſion of ſinnes which requires we ſhould ſeek *1 Cor.* 6. 9. *with* 11. *Iob.* 8. 24.

threatned: if we believe not. It then hath God appointed as a meanes of life.

2 Promiseth. Ier. 31. 34.

2. God promiseth it, saying, *I will forgive their iniquitie, and I will remember their sinne no more. And this is my Covenant unto them when I shall take away their sinnes.*

3 Worketh. Isa. 43. 25.

3. He also worketh it; *I even I am he, that blotteth out thy transgressions for mine owne sake, and I will not remember thy sins.* And *who is a God like unto thee, that pardoneth iniquity, &c. He will subdue our iniquities, &c.* And of Christ, it is said: *Him hath God exalted with his right hand, to be a Prince and a Saviour, for to give Repentance to Israel and forgivenes of sins.*

Micah. 7. 18 19.

Acts 5. 31.

SECT. 11.

SECT. 11.

3. And so for *Repentance* 1. God requires it, as without which no life, *Luke* 13. 3. *Except you repent yee shall all likewise perish*; God promiseth life unto it, and upon condition of it with an *Iff*: If the wicked will turne from all his sinnes that he hath committed, and keepe all my Statutes, and doe that which is lawfull & right, he shall surely live; he shal not dye; And, if thou wilt returne Oh *Israel*, saith the Lord, returne unto me; and, if thou wilt put away thine abominations out of my sight, then shalt thou not remove. So *Mat.* 3. 2. 8.

3. Repentance which God requires. *Ezek.* 18. 21. *Ier.* 4. 1.

2. Yet

Promiseth.

„ 2. Yet the same Go
„ doth promise it, saying
„ wil poure upon the hou
„ of *David*, and upon th
„ inhabitants of *Jerusale*
„ the Spirit of Grace an
„ of Supplications, and th
„ shall looke upon me
„ whom they have pierce
Zach. 12.10 „ and they shall mourne f
„ him as one mourneth f
„ his onely son, and shall
„ in bitternesse for him,
„ one that is in bitterne
„ for his first borne.

Worketh.

3. Yea he also works
hee gives it as is now si
„ out of *Acts.* 5.31. and el
„ where: Then hath Go
„ also to the Gentiles gra
„ ted repentance unto lif
„ and it is preached in h
„ name. *Luke* 24.47. that
Acts 11. 18. „ by his power, *Acts* 3.12.
So that he both appoint

..., to be preached, and ...works it by preaching.

SECT. 12.

...SO for new Obedience, and walking in the ...ayes of God in all sincerity and holinesse, without ...hich no man shal see God, *Heb.* 12. 14.

4. New obedience which God requires.

„ 1. God requires it in his Covenant: Walke before me, and be thou perfect, or upright and sincere; So we are buried with Christ by Baptisme unto death, that like as Christ was raised up from the dead by the glory of the Father, even so also we should walke in newnesse of life.

Gen. 17. 1. *Rom.* 6. 3. 4.

„ 2. Yet God promiseth this, saying: This shall be „ the

Promiseth

Ier.31.33. Ezek.36.26 72.

„ the Covenant that I wi
„ make with the House
„ *Israel*, after those daye
„ saith the Lord, I will p
„ my Law in their inwa
„ parts and I will write
„ in their hearts, &c. An
„ elsewhere, I will put m
„ Spirit within you, an
„ cause you to walke in m
„ Statutes.

Worketh.

3. Yea he performes it i
us, (and for us) accordin
to that: Thou hast wroug
all our workes in us (or f
us) *Isa.*26.12. causing us in
deed to walke in his St
tutes, and to bring for
„ good Fruit; For, sait
„ Christ: As the branc
„ cannot beare Fruit of
„ selfe, except it abide i
„ the vine; No more can
„ except ye abide in me;
„ am the vine, ye are th
„ bran

John 15.4. 5.

branches; He that abideth in me, and I in him, the same bringeth forth much Fruit, for without me ye can doe nothing.

SECT. 13.

SO, for Perseverance and Constancy without which no Crowne, no reward; 1. God requires as a Condition of Life and Happinesse; be thou faithfull unto the death, and I will give thee Crowne of life, *Rev.* 2.10. In due season wee shall reape if we faint not. And *Christ* is said to reconcile us: that he might present us holy and unblamable, and unproveable in his sight, (especially) at the day of judgment, (if faith

Perseverance which God requires. *Gal* 6 9.

Col. 1. 22. 23.
Iohn 15.6, 7.

„ the Apostle) ye continue
„ in the Faith, grounded
„ and setled, and be not
„ moved away from the
„ hope of the Gospell, &c.
„ And elsewhere saith
„ Christ: if a man abide not
„ in me, he is cast forth
„ &c. And, if ye abide in
„ me, and my words abide
„ in you, ye shall aske what
„ yee will, and it shall be
„ done unto you.

Promiseth.

2. He yet promiseth it
„ to the great comfort of his
„ people saying: I will
„ make an everlasting Co-
„ venant with them, that
„ will not turne away from
„ them to doe them good,
Ier 3.2.40. „ but I will put my feare in
„ their heart, that they shall
„ not depart from mee:
so God will neither turne
from us, nor suffer us

o turne from him, though
thers fall away, and erre
oncerning the truth, as did
Hymeneus and *Philetus*; ne-
ertheleſſe ſaith th' Apoſtle,
he foundation of the Lord
emaines ſure, (or ſteady)
aving this Seale: *The Lord*
noweth who are his. No
emptation ſhall finally pre-
aile againſt ſuch; For *God*
faithfull, who will not ſuffer
u to be Tempted above that
ee are able, but will with the
Temptation alſo make a way
o eſcape, that ye may be able
o beare it. Yea when ſuch
s truſt in God, are ready
o yeeld (as *Ieremy*; who
ecauſe Gods Word was
ade a reproach to him,
nd he was had in deriſion
ayly, ſaid he would no
onger make mention of
im, nor ſpeake any more
in

2 *Tim.*2. 18,19.

1 *Cor.*10. 13.

Ieremy 20, 8.9.

in his name,) yet God
word and Spirit quicke
them up againe, as they d
him; Yea God hath sa
Psalme 125. 3 and promised: The ro
of the wicked shall n
rest upon the Lot of th
righteous, least the right
ous put forth their han
unto iniquity.

And so Christ hath pro
mised the continuance, an
abode of his grace and ho
Iohn 4. 14. Spirit; saying: *The Wat*
that I shall give him, shall
in him a Well of Water, sprin
ing up into everlasting Li
See also *Iohn* 14.16.17. an
1 *Joh.* 2.27. and 3.9.

Worketh *Phil.* 1.6. *Heb.* 12.2. 3. He accordingly wor
it; beginning and perfe
ing his owne worke; H
which hath begunne a go
worke in you, will perfor
it, untill the day of Je
Chri

riſt. This Jeſus Chriſt is lled the authour (or be-nner) and alſo the fi-ſher of our Faith; Yea us he ſpeakes moſt com-tably: *All that the Father veth mee, ſhall come unto , and him that cometh to I will in no wiſe caſt out.*

Iohn 6. 37.

SECT. 14.

He like I may ſay for all other Graces (unto ich Life is promiſed) d works all, as the feare God; *Ier.* 32.40. Know-ge of God, which is re-red, as in the Text: *if know theſe things*; pro-ſed. *Ier.* 31.34. *Given Mat.* 7,28. So for humility & ekeneſſe, which makes rgues) men bleſſed; *Bleſ-are the meeke*; *Mat.* 5.5. It is required, and Gods

So in other graces: As more eſpe-cially, hu-mility and meekeneſſe which God requireth: *Iames* 2.6. 1 Pet. 5.5,6

promiſes are made to
God giveth grace (1. mo
grace) to the humble. A
„ elſwhere: Humble y
„ ſelves therefore under
„ mighty hand of God,
„ hee may exalt you in
„ time. And ſee *Iſa.* 57.
„ and 66.2. *Mat.* 18.3.

Promiſe.

„ 2. It is promiſed: T
„ Wolf ſhall dwell with
„ Lamb, and the Leop
„ ſhall lye downe with
„ Kidd; and the Calfe
„ the yong Lyon, and
„ Fatling together; Yea
a little Child ſhall l
them; (thus ſhal the ſto
bee brought downe b
Miniſtery and Miniſt
(otherwiſe but weake
dren, in compariſo
thoſe who are humble
their Miniſtery.)

Worketh.

3. Yet it is Gods W

d gift, as are all good
ings elſe: *Every good and* *Iames 1.17.*
ery perfect gift is from a-
ve; &c. Now if it be not
erfect gift, yet its a good
ft, and therefore *from the*
ther of Lights, and given
from without; being a
od giving, yea a good
ft; its not called a habit,
if we had it of our ſelves,
d from our owne indu- δόσις, δώ-
y, as *Philoſophy* calls ver- ρημα, not
es, which it aſcribes to ἕξις.
ns own power.
o generally it is ſaid (and
y moſt truly be applied
this differencing grace
Humility, as ſome would
ke it) *who maketh thee*
differ from another? and
at haſt thou that thou didſt *1 Cor. 4.7.*
receive? And for this
ekeneſſe the Apoſtle
kes it with love, joy,

peace, long suffring, gentl
nes, goodnes, Faith and tem
perance, a fruit of Gods
ving and Sanctifying Spir
1 Pet. 5.6. (as these graces are oppos
to the workes of the flesh
Gal. 5. 22. 23. Yea it is ma
the worke of Gods migh
Hand, and a gift of Go
Phil. 4. 12. power, (not of mans)
when Paul saith, I kn
how to be abased, that
how to carry my selfe, hu
bly, and meekely, un
Gods Hand: *When I a*
want, when I am hungry,
suffer need, this is no othe
effect then that, 1 Peter
Humble your selves u
the mighty Hand of God.

Verse. 13 But could Paul doe
of himselfe; No, there
he addes concerning t
(and by occasion of
concerning all things
sid

les,) saying: *I can doe all ings through Christ that engthens me.* Nay I wil ad, is meekenesse and humi- y is a grace flowing from ection, (not preceding going before it,) which *erefore we as the Elect of d are bid to put on with her graces*; For so *Paul, put therefore as the Elect of d holy and beloved bowels mercy, kindnesse, humble- sse of minde, meekenesse, &c.* nd so wee will conclude s point, and say, that not ely humility and those ces mentioned, even w out of *Col.* 3. 12. 13. t all other gifts, graces, d blessings (which have, d so farre as they have ecessary connexion, with rnall life, as being ni- ssary meanes and con d-

Col. 3. 12. ταπεινοῦσθαι.

Yea all graces given us in time, are according to Gods Election of us before time. *Eph.*1.3,4. *Iohn* 15.16.

tions of life, &c.) whi
doe come to us, and are g
ven to us in time, are a
cording to Gods Electio
of us before time, as it
ſaid, *Eph.*1. 3,4. *That G*
hath bleſſed us with all Spi
tuall bleſſings in Heaven
places in Chriſt, (1. wit
Faith, Juſtification, Sanc
fication, Adoption, Savi
Knowledge, &c.) accordi
as he hath choſen us in hi
before the foundation of t
World, that we ſhould be Ho
and without blame before hi
in love; Particularly; abi
lity to doe good, and t
bring forth good Frui
conſtantly; For ſo ſaith ou
„ Saviour: Yee have no
„ choſen mee, but I have
„ choſen you, and ordained
„ you that you ſhould goe,
„ and bring forth Fruit, and

that

, that your Fruit ſhould
remaine.

Hence we are ſaid to be
rædeſtinated, according
o *the purpoſe of him, who* Eph. 1. 11.
orketh all things according
o the counſell of his own will,
nd thus God fulfills all the
good pleaſure of his good-
neſſe, and the worke of 2 Theſſ. 1 11.
Faith with power. For it
is God (ſaith *Paul*) *which* Phil. 2. 13.
worketh in you, both to will
and to doe of his good plea-
ſure.

SECT. 15.

AND this leads the way
to (and in part reſolves)
the ſecond Objection or
queſtion propounded, whe-
ther it be in our power to
performe what God com-
mands and exhorts to, and

. The ſe-
cond main
doubt re-
ſolved and
it firſt
ſhewed.

Yea all graces given us in time, are according to Gods Election of us before time. *Eph.*1.3,4. *Iohn* 15.16.

tions of life, &c.) whi
doe come to us, and are g
ven to us in time, are a
cording to Gods Electio
of us before time, as it
ſaid, *Eph.*1. 3,4. *That G*
hath bleſſed us with all Spi
tuall bleſſings in Heave
places in Chriſt, (1. wit
Faith, Juſtification, Sanc
fication, Adoption, Savi
Knowledge, &c.) accordi
as he hath choſen us in hi
before the foundation of t
World, that we ſhould be Ho
and without blame before hi
in love; Particularly; abi
lity to doe good, and t
bring forth good Frui
conſtantly; For ſo ſaith ou
„ Saviour: Yee have no
„ choſen mee, but I hav
„ choſen you, and ordaine
„ you that you ſhould goe
„ and bring forth Fruit, an

that your Fruit should remaine.

Hence we are said to be predestinated, according *to the purpose of him, who worketh all things according to the counsell of his own will*, and thus God fulfills all the good pleasure of his goodnesse, and the worke of faith with power. For it is God (saith *Paul*) *which worketh in you, both to will and to doe of his good pleasure.*

Eph. 1. 11.

2 Thes. 1 11.

Phil. 2. 13.

SECT. 15.

AND this leads the way to (and in part resolves) the second Objection or question propounded, whether it be in our power to performe what God commands and exhorts to, and

The second main doubt resolved and it first shewed.

if not, whether ſuch commands and exhortations be in vaine, or no. Seeing then this bleſſednesse here is urged as a motive to weldoing; It would (a little further) be conſidered whether the doing of theſe things (ſuch as is named) be in our power or no; and whether ſuch bare motives, be enough to enable us hereunto, and to cauſe us to doe that which is our duty in believing, Converting, Obeying, and Perſevering? It may ſeem to be in our power thus to doe, ſeeing the doing of theſe things is aſcribed to us: *Happy are yee if yee do them.*

That it is not in mās power as of himſelfe to

Ianſwer: No, iis not in our power to doe ſuch things as yet God requires

of us by way of command and exhortation: hee requires, That wee „ should believe in God, „ and in Christ, and that we „ love one another, 1 *Iohn* „ 3.23. That we turne un„ to him; *Ioel.* 2.12,13. *Iere.* „ 4.1. That wee mortifie „ the flesh *Col.* 3.5. That we „ cease to doe evill, and „ learne to doe well, *Isa.* 1. „ 16,17. and that we worke „ out our Salvation, *Phil.* 2. 12. But yet wee have no power as of our selves to doe any of these things; where yee see I speake not of actions civill, or morall only, according to man; Concerning which, though the bare doing of them be in the power of mans will; yet to doe them well in respect of all circumstances

doe well, and Convert, &c.

required, especially in regard of the end Gods glory (seeing all things, even our eating, sleeping, recreations must be done to that end (it may be doubted whether that they may be without sinne, and accepted of God, more then common providence and generall assistance be not required.

1 Cor. 10. 31.

What power hee hath in civill Actions.

Thus I may grant, it is in mans power to goe to Church, or not, and when the Bell rings to a Sermon or Service, whether he will repaire to the Church upon that Summons, or goe to a Taverne, or walke in the Fields, taking his going to the place of Gods worship or Temple, as a meere naturall action, and as it may bee a removall from one

place to another; But to goe to the Church, as to the Church, that is, to that place where God hath appointed us to meete him, to heare our prayers, and to give us instructions and directions for the health of our Soules, and to goe with a desire, hope, and intent thus to be instructed, and to get good; This I say must come from more speciall grace; So that if two or more being together, one of them when the Bell alike calls and summons all, should leave the Company, and goe to Church, as to Gods House, (as it is said) this must proceed from more then his owne naturall power of will, even from such speciall grace as was denyed to those others.

But

But we speake of morall actions, according to God, and grace, and of actions supernaturall, such as have reference to Gods glory, and to our Heavenly life of grace and glory.

SECT. 16.

Rom 3. 12. Seven degrees to be considered in the perfecting of every good worke.

Whereof not any one is in mans power: he is not able

NOw if wee looke to what is done, and that by man left to himselfe, we find it most true which is said: *There is none that doth good, no not one.* Yea and if we looke into Gods Word, we shall find the Scripture strangely to disable the best of us all, beeing considered of and in our selves, and left to our owne strength. For whereas there are *Seven* degrees to be considered, in the effecting of any

ny good thing (as ſome
ood Divines have obſer-
ed) 1, The accompliſhing
r perfecting of it, 2. The
oing or working of the
hing required, 3. The be-
inning to doe it, 4. To
peake that which is good,
. To will, deſire, and chuſe
,6. To underſtand it, 7. To
hinke it, we ſhall find, that
ot ſo much as the leaſt of
heſe can be aſcribed to our
wne power without Gods
peciall grace.

1. To perfect, finiſh, or performe a good worke throughly ſo as to anſwer our deſire and purpoſe, or to perſevere in a good work to the end; is not from us, but from God; For it is God, *who having begun a good worke in you* (ſaith Paul to the Philippians) *will per-*

1 To Perfect it.

Phil. 1, 6.

forme

forme it untill the day of Iesus Christ. So *Paul* concerning himselfe, *to will is present with me, but how to perform that which is good* (that is, how fully to finish it) *I find not.* Rom.7.18. Yea men cannot finish their owne evill worke alwayes according to their intent; how much lesse good workes, as *Iosephs Brethren*; *they thought evill against him, but God ment it unto good*; Gen.50.20. and so overreached them, so that they came short of their purpose;) So *Paul* going towards *Damascus*, with a purpose to fetch thence, and bring bound to *Ierusalem* the Disciples of Christ, Act. 9.1.2. Yet was taken short in the way, fell downe; and in stead of finishing his own wicked intent, hee is turned

to

o the Obedience of Christ,
ot to doe or finish his own
ill, but Christs; saying:
ord, what wilt thou have mee *Acts 9.6.*
o doe?

2. We cannot so much as 2 To doe it
oe that which is good
ithout Christ, yea unlesse
e be ingrafted into him: as
he Branch cannot beare
ruit of it selfe, *except it a-* *Iohn 15.4,5*
ide in the vine; no more can
ee, except yee abide in me; For
ithout mee (or severed from
ee) yee can doe nothing. The
ay of man is not in himselfe,
t is not in man that walketh
o direct his steppes, *Ier.* 10
23. *A mans heart may devise* *Ier.10 23.*
is way, but the Lord directeth *Pro.16.9.*
is stepts.

We may know (as in my
Text) what to doe; but we,
s of our selves are not able
o doe according to our
knowledge

knowledge; Therefore prayeth *David*; saying, not only; *Teach me the way of thy Statutes, and give me understanding, but make mee to go in the path of thy Commandments.* For wee are of ourselves not onely blind, but lame; and *God* must teach us, not only to know, but to doe; Therefore said *David* againe: *Teach mee to doe thy will.* Wee have that in us which till it be removed hinders us from doing that which otherwise we would doe.

Psal. 119. 33, 34, 35.

Psal. 143. 10.

For the flesh lusteth against the Spirit, So that (saith Paul) *yee cannot doe the things that yee would.* So hee himselfe found it; *The good that I would* (saith he) *I doe not.* I therefore ought bee done that is good; *It is God that worketh*

Gal. 5. 17. Rom. 7. 19.

Isa. 26. 12.

orketh (as formerly is said) ll our workes for us and in us.

3 To begin a good work, s not from us (though we urpose it) but from the Lord; It is hee that begineth a good worke in us.

3 To begin it. *Phil. 1. 6.*

4 To speake what wee ave thought on and prepared, is also from the Lord nd not from us; For so wise *Salomon* concerning them oth: *The preparation of the eart in man and the answer f the Tongue, is from the ord*; And who (what minister especially) finds it not hus?

4 To speak good. *Pro. 16. 1.*

5 As we cannot doe, or peake and utter; so can we ot so much as will any hing truly and spiritually good, as not our owne Conersion or Salvation; For *It God* (saith Paul to the Philip-

5 To will it.

Phil.2.13. Philippians) *which worketh in you both to will and to do*. But of this more largely anon:

6 To conceive it. 6 How should man will that which is good, as of himselfe, when hee cannot so much as understand or perceive it; For so wee are taught: *The naturall man receiveth not the things of the Spirit of God, for they are foolishnesse unto him; neither can he know them, because they are spiritually discerned*; Yea the carnall minde is enmity gainst God.

1 Cor.2.14. Rom.8.7.

7 To thinke it. 2 Cor.3.4. 1 Cor.3.19, 20. Psal.94. 7 Lastly, Nay hee can not thinke any thing that is good; So *Paul*: We are not sufficient of our selves to thinke any thing as of our selves, but our sufficiency is from God; Yea mans best thoughts are vaine; the wise

wisdome of the World is foolishnesse with God; And, *the Lord knoweth the thoughts of the wise that they are vaine.*

All these put together: what is it that man is able as of himselfe to doe, without Gods speciall and effectuall grace, especially in the matter of Conversion, Repentance, Faith, &c.

SECT. 17.

NOw the reasons of this our inability to doe good, may partly bee gathered and considered out of the foregoing discourse; where we may take notice: First of that *Ignorance* (that ill disposed Ignorance) which is in us all naturally; whereby Repentance

Reasons hereof.
1 His ignorance.

pentance, Faith, with the power and life of Godlineſſe, is accounted foolishneſſe to the naturall man. At which, being called to them he ſcoffeth and mocketh. Hence it was that when *Hezechiah King* of Judah ſent out meſſengers with letters, to call thoſe of Iſrael to turne againe unto the Lord; inviting by many faire & gracious promiſes; in the name and according to the Word of the Lord: they laughed the meſſengers to ſcorne and mocked them.

2 *Chron.* 30. 6,7,8,9,10.

And doe not too many now adayes in like manner ſcoffe and laugh at ſuch teachers as are moſt earneſt with them to call them from their ſinnes to a new courſe of Life and wel-doing

ng? Though yet diverse of Vers. 11.
ſher, Manaſſeth, & Zebulon
umbled themſelves, and
ame to Ieruſalem ; But
what ? By their owne po-
wer? No ; no otherwiſe
hen thoſe of Judah hum-
bled themſelves ; of whom
with thoſe others it is ſaid,
nd added, that the hand
(this notes the worke, yea
nd power) of God was to
give them (that is, all of
hem both of Judah and
Aſher, &c.) one heart to do
he commandement of the
King and of the Princes, by And 12:
he word of the Lord ; But
whence was this back-
wardneſſe in others (whoſe
hearts the Lord had not
touched otherwiſe then by
thoſe common motives and
exhortations uſed alike to
them all becauſe their cor-
ruption

ruption (unto which they were left) told them as the like corruption (where speciall grace overcomes not) tells men now that God calls them to forsake their owne wayes which they have chosen, and so to deny their own wil & choyce, to forgoe their sweet sins, and so to undergoe such afflictions and reproach as commonly attends upon Godlinesse; and a stricter course of Sanctification: Yea the nature of Gods perswasions is such, as that for the most part they rather disswade a naturall man, (left to himselfe) as, *whosoever will come after me, let him deny himselfe, and take up his crosse and follow me.*

And, *whosoever shall lose his life for my sake and the*

Gos-

Gospels, the same shall save it. This to fleshly, yea to naturall understanding, is as much as if Christ should have said: *Fly from me.* Marke 8. 34, 35.

2 Secondly, to *Ignorance* wee may adde naturall unbeleefe, which makes us with *Adam* rather flye from God as from a consuming Fire, then come to him by Faith, Repentance, and by a totall resignation of our selves unto his will. 2 His unbeleefe. Heb. 12. 29.

3 But chiefly, when God doth informe our ignorāce by his word, and also by it gives hope, and proclaimes a pardon freely to the penitent, and to such as shall beleeve & become new men. Yet there is that naturall impotency in man, whereby hee wants power (now since the Fall) to returne or to 3 His naturall impotency.

todoe any thing wch is truly & ſpiritually good. Therefore ſaith God: Can the *Ethiopian* change his skin, or the *Leopard* his ſpots? *then may yee alſo doe good that are acouſtomed* (or as it is in the Hebrew, *taught*) to doe evill. In a word, we are dead in ſinne, and by it ſo that if wee would know what our naturall eſtate is before we by Gods ſpeciall grace be effectually called, the Scripture will plainly and fully tell us, which calls "us Servants of ſinne, *Rom.* "6. 20. And tells us: Wee "are ſold under ſinne, *Rom.* "7. 14. That wee are by "nature the Children of "Wrath, *Eph.* 2.3. Conceived in ſin, *Pſal.* 51.7. That "wee drinke iniquitie as "water. *Iob.* 15. 16. That our "thoughts

Ier. 13.23.

The eſtate of each man before his Converſion.

thoughts are onely and alwayes evill. *Gen.* 6. 5. That our heart is ſtony. *Ezek.* 36. 26. that it is perverſe & deceitfull above all things, and deſperately wicked. *Ier.* 17. 9. that our carnall minde is enmity againſt God, & not ſubject to the Law of God, neither can bee. *Rom.* 8. 7. Yea that out of Chriſt we can doe nothing. *Ioh.* 15. 5. And as is ſaid, (which may include all) we are dead in treſpaſſes and ſinnes. *Eph.* 2. 1. Dead in ſinnes, and in the uncircumciſion of the fleſh, *Col.* 2. 13.

Now ſurely all theſe ſhew to us, that mans ability and power of his own freewill, eſpecially in the buſineſſe of his owne Salvation,

is none at all. For if we be
Servants of sinne, how c
Libertie stand with this s
vitude ? If sold under t
power of sinne, must n
the Son onely make us fre
If we be conceived in sin
naturally, then surely t
remedy of sinne must b
sought and found, not
nature, but without it.
our thoughts and imagi
tions bee wholly and on
evill, can they at all re
and lead us to that which
truly good? If our hearts
naturally stony hearts; C
they, so remaining admit
the Seed of Gods Wo
and prove fruitfull ? M
they not be made both s
& good hearts before th
keepe the word, they hea
and bring forth Fruit w
Patience ? Luke 8. 15. If
hea

Shewing how unable he is to doe good.

earts bee deceitfull above
ll things, and desperately
icked, what soundnesse,
nceritie, or rectitude can
e imagined in us naturall-
y? If nature cannot submit
selfe to the Law of God,
an it (thinke wee) as of it
elfe either thinke or doe
hat is truly good? If out
f Christ wee can doe no-
ing, can any thinke that
ee can doe that which is
hiefe of all, even returne
gaine to God? And if wee
e dead in sin, what sense
r motion can we have, to
oe any thing that is truly
ood?

SECTION. 18.

HEnce wee are taught
humility, and not to
ory in our selves, but on-

Vse of this his impotencie to teach us humility; to ascribe all to Gods power, subduing our Rebellion.

ly in God; Yea hence we see that man brings nothing to his owne Conversion besides the bare faculty of Willing or nilling, which power if hee had not, he should not bee so much as man, but as a block or stock uncapable of Gods grace. But, when a man obeys Gods call, the Spirit of God so mightily and powerfully perswades, that the will of man being elevated above it selfe, is both withdrawne from evill, and drawne to God and goodnesse, without any finall resistance.

Iohn 1, 13. "As, when wee are born "again, this is not of blood "nor of the will of the flesh "nor of the will of man "but of God; (who "worketh in us both to will "and to doe.) So when God

worketh, it is not left to mans power to use grace well, or to beleeve, *Repent*, & do good or no; as if when God hath done all he meaneth to doe, mans will is left in an equipage & even Ballance to move it selfe this wayes or that wayes, as it listeth; For so Gods grace should not bee prædominant; and the Conversion of the Elect should bee meerely contingent: but when God worketh the will, wee cannot but will; it is not left to us to resist; For God especially in the worke of our Conversion, workes so powerfully, as that our naturall resistibility, yea and that actuall resistance which wee make, doth not prevaile; neither doth it alwayes actually re-

siſt; but at that time the wi
yeelds its conſent. So th
when we will actually th
which is good, (ſuppoſin
that God doth give us t
ability to will) yet that wi
ling is not from our ſelve

Poſſe velle. Though we will freely, yet power and act are from him. See Doct. Ward; *de grat. diſcriminant.* pag. 23.

It is true we (ſuppoſe i
our Converſion) doe freel
aſſent and will and yeeld t
the motions of Gods grac
But the chiefe queſtion i
not, whether the will do
freely yeeld and give aſſe
to the firſt motion and a
traction of grace; bu
whence is that free aſſent
not whether we will freel
but whence it is that we
will freely; whether from
our owne will, or from
Gods effectuall grace? It i
man that formally willeth
in every good worke, (yea
and this his will it is which
doth

loth bring & draw out the ormall act of willing,) but t is God that so effectually nd powerfully moveth the will; that when he *Worketh*, hen the will most certain-y is wrought and brought nto act. So saith S. *Augu-tine*: It is certaine that wee ur selves doe will, when we will, but yet God ma-keth us will that which is good.

Certitudine causalitatis certum est nos velle, cum volumus. Sed ille facit ut velimus: [illegible] certum est nos facere [illegible] facimus, Sed ille facit ut faciamus præbendo vires efficacissimas voluntati. Aug. de gratia, & lib. arbit. cap. 16.

And it is certaine, that it s wee our selves which doe ny good when wee doe it, but it is hee that maketh us doe it, by giving us most effectuall ability to our will; and it is wee that will, but God worketh in us to will; therefore we worke,

Nos ergo volumus, sed Deus in nobis operatur & velle; Nos ergo operamur, sed Deus in nobis operatur & operari. Aug. de bono perseverantiæ, c. 13.

but it is God that worke
in us to worke, or the ve
act of working.

SECT. 19:

WEe must not think
with some, th
God gives onely a gener
and common grace; and b
it gives to us *posse si velim*
power to worke if we w
(though in some sense th
may be true, seeing there
a certaine power ov
which the will (where it i
rules, and which it com
mands; God denyes not th
facultie of willing to th
wickedst; which make
their condemnation th
more just: For if they ha
not such a power, so far
they could not have sinne
so that there is no man bu
ma

nay be good, or hath a po-
ver to be good, if he could
ill to bee good ;) But to
hinke wee can will of our
lves what is good, is erro-
eous; ſo eſpecially to will,
alſo not to will, or to nill,
nd by nilling to reſiſt *de*
cto, and indeed Gods
race.

Gods grace then is more
hen a gentle ſwaſion, and
ommon influence, giving
s a power which wee may
ſe or not uſe at our plea-
ure; So that we may if we
ill, be redeemed, Beleeve,
epent, *Perſevere*. No, God
ives alſo the will it ſelfe,
nd his grace (as alſo his in-
ention to ſave & redeeme)
epends not upon conditi-
n, neither is ſuſpended
pon the contingent act of
mans Faith and Will.

Gods grace is more then a gentle ſwaſion or common influence.

Hæc gratia, a nullo duro corde respuitur: ideo quippe tribuitur ut cordis duritia primitus auferatur. Aug. de prædestin. Sanctor. cap. 8.

Grace hath its first act in the will it selfe, which therefore cannot bee resisted, because it first works in it the will not to resist: And surely, that can resist no more, from which is taken away the will to resist; thus to will is an effect of Grace, and not Grace an effect of the will not resisting. And thus God of unwilling makes us willing: Man doth not first will, and then God make him to will; for so we might runne back in *infinitum* Infinitly.

To will then is a work of Gods speciall and effectuall Grace and power, to which his workes of Grace are ascribed; He being able to doe exceeding abundantly above all that we aske or thinke, accor-

ding to *the power that worketh in us* ; unto which power or effectuall grace not onely Faith it selfe and Conversion, but the fulfilling of it also is ascribed ; For *it is God that fulfills all the good pleasure of his goodnesse, and the worke of Faith with power.*

*Eph.*3.10. 2 *Thes.*1.11 The power of Gods grace in giving Faith & working conversion shewed out of Scripture.

Now the power of grace appeares in giving the act of faith, and the giving of the act of Faith, (especially if withall we consider the manner of giving it, and of Conversion ; by which all resistance is subdued) proves the power of grace; seeing the act is not presently given when τὸ *posse*, or the power to beleeve if we will, is given ; yea though wee should grant that the inward and outward

Quoad specificationem non quoad exercitium actus.

ward swasion and fit object may carry a man to that which is good, and from that which is evill, (to approve and preferre the one before the other,) yet they carry him not to the acting of that which is good, or to the exercise of the act. God exerciseth his omnipotency in giving the act of Faith and Conversion. Therefore the Apostle tells us of the exceeding greatnesse of his power to us ward, who beleeve, according to the working of his mighty power, which he wrought in Christ, *when hee raised him from the dead.* Here we heare of a power, of the greatnesse of his power, of *the exceeding greatnesse of his power; yea of the might of his power.* Whereof such as beleeve

Eph. 1: 19. 20.

beleeve have an experimẽtall feeling & knowledge; it being no other power which raiſeth up the Soule by a ſpiritull reſurrection from the death of ſinne by Faith, then that which raiſed our bleſſed Saviour in his body out of the grave; For the Apoſtle ſpeakes there of a preſent effect, and not onely of Gods power in raiſing the dead.

This is that divine power which gives unto us all things that pertaine to life and godlineſſe. By this power of Chriſts grace, the ſtrong man armed is overcome and diſarmed, yea caſt out; And ſo *Peter* would have us reſiſt Satan, *ſtrong and ſtedfaſt in the Faith*; this is that ſhield wherewith we ſhall bee able to quench all

2 *Pet.* 1.3. *Luke* 11. 21.22. 2 *Pet.* 3.9. *Eph.* 6.16.

all the fiery darts of the wicked, and the Gospell in the power of it, that is, the preaching of the Word together with the Sword of the Spirit, are the weapons of our warfare, which are mighty *through God to the pulling downe of strong holds, casting downe imaginations, &c.* By these weapons were vanquished and brought to the Faith : *Dionysius* the *Areopagite*, *Iustin* the *Philosopher*, and *Martyr*; *Pantænus*, & those many who had used curious arts, who brought their bookes together, and burned them, the value of which amounted to fifty thousand peeces of silver, that is, to some eight hundred pounds of our mony.

2 *Cor.* 10. 4. 5. *Theophylact. Cajetan.* and *Anselme in locum.*

Act. 19. 15.

And thus doe many finde by comfortable experiẽce, the

the power of Gods Word and grace converting them to God from ſuch ſinnes as were very powerfull and ſtrong in them ; and *from the power of Satan* ; In which regard the preaching of the Goſpell is called, *the power of God to ſalvation, to every one that beleeveth, though to them that periſh it be fooliſhnes* ; Yet unto us (ſaith Paul) *that are ſaved it is the power of God* ; what is? the preaching of the Croſſe; which was not (ſaith Paul againe) with the *inticing words of mans wiſedome, but in demonſtration of the Spirit and of power ; that your Faith ſhould not ſtand in the wiſedome of men, but in the power of God.* And ſeeing it is given to us not onely to beleeve on Chriſt, but alſo

Act. 26. 18.

Rom. 1. 16.
1 *Cor.* 1. 18.

2 *Cor.* 2. 4. 5
Phil. 1. 29.

to suffer for his sake, not onely the Act of Faith, is the worke of Gods power, but also our actuall suffring with patience for our faith;

2 Tim. 1. 8. Hence *Paul to Timothy : Bee not ashamed of the Testimony of the Lord, nor of mee his prisoner, but bee thou partaker of the affliction of the Gospell, according to the power of God*

Col. 1. 11. So hee prayes that the Colossians *might be strengthened with all might, according to (Gods) glorious power, unto all patience and long suffring with joyfulnesse.*

SECT. 20.

Foure absurdities, issuing out of the Doctrine of common grace.

NOw for conclusion of this point; if Faith, Repentance, and generally the Fruit of Christs death and passion be onely. Conditionall

tionall; *if we will believe, if we will Repent*, if wee will apply the Fruit of Christs death unto our selves, then will these grosse absurdities (among many others) follow.

1. Our benefit by Christ shou'd be no more certaine then that which we had and lost in Adam.

For then first, the *Benefit we have by Christ*, shall be as uncertaine as that wee had in and by *Adam*, which wee lost when it was left to his owne keeping. Happinesse was set before him, and propounded to him with Condition (which was renewed to the *Jewes* in the giving of the morall Law) *doe this and live*. Yea God gave him (and us in him) power to have kept that Condition, If hee had would; but he gave him not the power and grace that he should infallibly in very deed

deed keepe the same; Adam (as we in him) had power to stand and not fall; yet power was never granted to him or any (by vertue of the first Covenant) to rise againe, if hee or they did fall. But God now giveth more grace, and workes in us the Conditions of his new Covenant, which consists chiefly (not in Commandements, but in his most gracious and free promises.

Bernard.

2 God should be no more effectuall in good than Satan in evill.

Secondly, if Gods grace and the efficacy of it reach no further then to morall swasion, (outwardly and inwardly) what doth God more towards the Conversion then the devil towards subversion of a sinner?

3 Mans goodnesse should be more ascri-

Thirdly, in the Conversion of a sinner, more should be ascribed to nature the

to grace; to mans will then to God; because God (by common grace) onely moves, but man obeyes; Now no man is good in that barely, he is moved to his duety and admonished, but in that hee obeyes the admonition, motive, or perswasion. And thus should man be good and doe good; (be Converted, have Faith, and continue in weldoing) especially because hee so wills, not because God made him good, or gave him Faith and Repentance, &c. but onely because God admonished him that hee should be good, and called upon him by precepts, exhortations, and promises, to believe and to be holy.

be led to him selfe then to God.

Lastly, hence also it would follow, that the difference

4. The difference betweene the good and bad should be made by man himselfe and by nature.

ference betweene the goo
and the bad, betweene th
Children of God and
this World, as suppose be
tweene *Peter* and *Iuda*
should be wholy made fro
nature, not from grac
because to use grace aright
(that is, to yeeld consen
and to will our owne Co
version) is from mans fr
will, and that is from n
ture; and so grace shou
conferre, and afford
more to *Peter*, who convert
then to *Iudas*, who remain
unconverted; which is co
trary to that of the Apost
saying, and asking: *W
distinguisheth thee, or mak
thee differ from another*
And, *what hast thou that th
didst not receive? Now
thou didst receive it, why do
thou glory as if thou hadst n
received it?*

1 Cor. 4 7.

Th

This Text cutts the throat of free-will, and o-erthrowes the errour of universall or cõmon grace. for so might *Peter* boast and glory, and that justly with God; for if God by his common grace give only a possibility to will our owne Conversion or not, and mans will afford the act, or to be willing to convert, then grace grants no more to *Peter* then to *Iudas*; and therefore *Peter* differenceth himselfe from *Iudas*, (as all true Converts from others) by something of his owne, and proper to himselfe; for they differ not really by any grace of God, which they aforehand have received, wherewith they might freely worke and *Co-operate* with Gods grace,

And the converted should have just cause to glory even in Gods sight

or

or not. For both receive the same grace in common, and a power to will their own Conversion; So as that they may also nill it; This grace being thus farre common, puts no difference betweene them. What doth it then? *Peter* wills what *Judas* wills not: Hee will make use of that common helpe afforded of God, and that out of his owne Liberty of will and power of nature, *Judas* (having the same Liberty and power) will not; So that the difference betweene them is in the last place brought to that free *Co-operation* and working, which each of them hath from his naturall power and inbred Liberty of will; So that it will invincibly follow that *Peter*

Dr. Ward in *Concione de gratia discriminante.*

may

may glory in Gods sight after this manner, as even a Popish Writer (handling this argument against the *Iesuites*) brings him in thus speaking: *Lord I give thee thankes that thou hast in mercy conferred unto mee supernaturall helpe; namely, to be able to will mine owne Conversion; but yet thou hast afforded the like and equall helpe unto Judas, my fellow Disciple; Howbeit I have added to that thou hast given mee, that which by the supernatural power thou didst not give me; namely, the will (actually) to convert; and whereas I received no more then he, yet I have done & wrought more thē he, in asmuch as I now become justified, and hee remaines in his sinnes; Therefore I owe no more to thee and to thy grace then*

Bamez. in 2.q.10. art. 1. document 30.

them this Judas who is not Converted.

Now, saith this Author, and so say I, *Christian Ears* abhor to heare this boasting; For it were pride in the highest so to thinke, and extreame blasphemy so to speake. Hence wee conclude, that *Peter*, and so all true Converts, doe receive from God, not only a power to convert if they will, but the very good will it selfe, whereby they consent and accept of grace offered; yea they receive not onely common grace, but that grace which eminently doth difference them from others, and that grace is from Gods predestination.

Sic Augustin. de prædestinat. Sanctor. c. 5.

Sect. 21.

SECT. 21.

now we further take a
iew, and aske whence
is power of *thinking, con-*
ving, Willing, speaking, be-
ning, doing, and perfecting
ood worke is (for such
ings are done as wee see
the Faithfull, and in such
live and dye in the Faith
feare of *God*) the an-
er is readily given; It is
not from our selves so)
m *God* and his effectuall
ace; for hee it is that re-
oves the first Obstacle
poken of) which is our
turall Ignorance, by re-
ling his will effectually
those that are his, *giving*
m Repentance, to the ac-
owledgement of the Truth.
hich effect, though to

It is further shewed whence mans conversion is. It is from Gods speciall grace, who removes the aforesaid impediments. 2 *Tim.* 2. 25. As

1. Our ignorance.

the Ministers and Teache
of the Truth (who kno
not before-hand the effe
of their ministery in rega
especially of particular pe
sons) it goe with a pera
venture, yet in regard
God, and of those who
God hath given unto Chri
it is without all peradve
ture; and given accord
to Gods good pleasur
with speciall choyce
some, not al, and that by
free gift and gracious wor
ing of Christ, accordi
'to that of Christ himself
'I thanke thee O Fathe
Mat. 11. 25, 26, 27. 'because thou hast h
'these things from the w
'and prudent, and hast
'vealed them unto Babe
'Even so Father, for so
'seemed good in thy sight
'All things are delivere

to me of my Father; And no man knoweth the Son but the Father; Neither knoweth any man the Father save the Sonne, and he to whomsoever the Son will reveale him. See *Iohn* 6.45.

The *second impediment* which was our naturall unbeliefe, making us fly from God) he removes by giving his Sonne *Christ*, and offring himselfe propitious to us in him, thereby holding out the Golden Scepter; yea making us (who sometimes were farre off) nigh by the blood of Christ.

2. Our unbeliefe. *Ephes.* 2.13.

But thirdly and chiefely, he takes away that naturall inability which is in us, by enabling and giving not onely power to Repent, *Believe*, and doe good, and to

3. Our naturall inability.

perſevere therein, but the very act of al theſe, (as is often noted) *Iſ.* 26.12. *Phi.* 2.13. So that now *Paul*, who looking to his owne ſtrength could ſay for himſelfe and others, We are not ſufficient of our ſelves, to thinke any thing as of our ſelves; yet elſewhere can ſay, I can do all things through Chriſt which ſtrengtheneth me; and our ſufficiency is of God.

2 *Cor.* 3.5. *Phil.* 4.13.

Which worke of God is diverſly called in Scripture.

Now this ſufficient grace of God is his efficient or effectuall grace, as is proved. In which regard the work of Gods grace and ſpirit in Scripture is called Creation, *Pſal.* 51 12. *Eph.* 2. 10. Vivification, *Epheſ.* 2. 'Regeneratiõ, *Iob.* 3.5. Re'novation, *Eph.* 4.23. The 'taking away of the ſtone 'heart and giving a hea'

'of Flesh. *Ezek.* 36. 26. Con-
'version *Ier.* 31. 18. A Draw-
'ing. *Ioh.* 6. 44. A pulling a
'man out of the Kingdome
'of Darkenesse, into the
'Kingdome of Light. *Col*
'1. 13. 1 *Peter* 2. 9. *Acts* 26. 18.
'A working of the will and
'deed. *Phil.* 2. 13. A writing
'of the Law in the heart.
'*Ier.* 31. 33. In a word: A rai-
'sing from the dead *John* 5.
'25 *Eph.* 2. 5.

SECT. 22.

THerefore all this grace and power is from *God*, and not from us; For, *who can make or Create himselfe?* Or who can raise himselfe from death by his owne power?

Objection: Yea, but wee are not wholy dead, but

What may be ascribed to man, what must be ascrided to God.

have some free-will. I answer: We indeed will freely what we will, but we cannot attaine to will that which is savingly good; Our will is not corrupt or dead in regard of the roote and beginning of such actions as are within its reach and power, but in regard of the *Terme* or *Object*: So that though it hath some Liberty in things within the compasse of reason, yet it can no more reach to its owne conversion, or to doe things truely and Spiritualy good, as of it selfe, then the thing created to its owne Creation, or then the Child that is borne to its owne begetting, or then *Lazarus* did to the raising of himselfe from death.

Non quoad radicem agendi, sed terminum.

This Worke (especially

of

of Conversion and Faith) as we have heard, is ascribed to the same power which raised Christ from the dead, *Eph.* 1.19.20. And it is said by Christ: *No man can come unto mee, except the Father, which hath sent mee, draw him. And I will raise him up at the last day.* Noting that both these require the same power, and that wee are as unable to doe the one, or to come to Christ, as the other; namely, to raise our selves from the dead; As then it was *Gods* power, and it onely which did at first create the World by his Word, which was *operative*, whereby *God* said: *Let there be Light, and there was Light, &c.*) So it must be, and is the same mighty power, which by his word

Iohn 6 44.

Gen. 1.3.

begets, and creates us anew. Yea a greater power seems to be required; because in our Creation nothing resisted, whereas in our reparation and new Creation our wicked wills resist and withstand as much as in them lyeth, so that Gods power appeareth in subduing and taking away this evill disposition of our wills, making us of unwilling and rebellious, most willing and obsequious.

The grace then afforded us, (which is as S. *Augustine* calls it, the grace of *God* by Jesus Christ,) is not onely a monitory grace whereby (whether outwardly or inwardly) hee would by his suasions incline us (for this is not enough, unlesse *God* first create in us spirituall

Life,

Life, whereby wee may heare and yeeld to his motives: For where there is no Life, swasions can take no place, no more then if *Cicero* with his eloquence should seeke to move the affections of a dead man;) neither is it a common universall grace, assisting all and each alike; but it is such a grace as gives to the Soule a spirituall and divine being, which is to the Soule as health to the body, (yea more,) and which hath mans Liberty under the power of it, so as to make use of it, and to rule in mans will as it pleaseth, without offring any violence thereunto, and without prejudicing the Liberty of it, or its free manner of working. In a word, this grace is that

Quæ primum ipsam bonam voluntatem operatur, deinde per eum operatur, Hugo: de sacramentis, l. 1. par. 6 c. 17.

which first workes th
good will, and then work
by it. It is that inward mo
ving, and effectuall grac
which is both *prævenie*
quâ velimus, & ſubſequen
ſruſtra velimus; That is,
both prevents us whereb
we will, and it followeth
(and accompanieth us co
tinually) that wee will n
in vaine; (or that we fall n
away from our ſtedfa
neſſe;) This is alſo th
Doctrine of our Church i
the tenth *Article*, which te
us, wee cannot turne a
prepare our ſelves by o
naturall ſtrength and goo
workes to Faith and calli
upon *God*, and that we ha
no power to doe goo
works pleaſant and acce
table to *God*, without th
grace of *God* preventing

What our Churches Doctrine is herein.

hat wee may have a good
will, and working in us,
when we have that good
Will.

SECT. 23.

THis Doctrine (being the very plaine and evident truth of *God*, as wee have seene) both lets us see what our duty is towards him, also what is the immutability of his counsell and good purpose to us.

Vse hereof.

1. We are hence taught to give all glory unto *God*, and not to glory in our selves; and for ever to remember that of the Apostle, that we learne not to think (of others or of our selves) above that which is written, that no one of you (saith he) bee puffed up for one

Hence we learne to give all glory to God, and not to our selves.

1 Cor. 1. 29.

against another, (much lesse
then against God himselfe:
for who maketh thee to
differ from another, and
what hast thou that thou hast
not received? Now if thou
didst receive it, why dost thou
glory, as if thou hadst not re-
ceived it? Let God the
have all the glory of the
grace and goodnesse whe-
by thou differest from a-
nother; for it is hee wh
hath predestinated us, unto
the adoption of Childre
by Jesus Christ, to himself
according to the good ple-
Ephes. 1. 5. sure of his will; *To the Pra-*
of the glory of his grace, O
But in such case, let us wi
Ps. 115. 1. the *Psalmist* in another ca
say, and that from the hea
Not unto us O Lord, not u
us, but to thy name gi
glory.

Th

Thus to doe is truely Christian; For God hath so (according to his eternall Counsell) disposed of all things here below, that *no flesh should glory in his presence.* *Let him then that glorieth, glory in this*, saith the Lord, *that he understandeth and knoweth me, that I am the Lord that exerciseth loving kindnesse, &c.* The Law of Faith excludes all boasting in ourselves: otherwise if wee will bring ought of our owne, we may rejoyce and glory, but not before God. Let us then leave all glorying to the prophane Heathen, who indeed, wholy ignorant of Gods grace, have avouched, that we truly and justly may glory of our vertue; Which say they, wee would never doe if it were

1. Thus to do is Christian.

1 *Cor.* 1. 29. *Ier.* 9. 24. *Rom.* 3 27. *Rom.* 4. 2.

To glory in our selvs is heathenish.

were the gift of God, and not a thing of our own; And saith another, it is one principall step to happinesse, for a man to admire himselfe, that is, to doate upon his owne excellency.

Ciccro de nat. Deorũ, lib. 3: Seneca de vita Beata, C. 8. Popish.

Let us then give glory to God, and depend wholy upon him, and on his grace. Papists (not to say others) will be as little beholding to Gods grace as may bee, where they imagine their owne will and naturall strength to bee sufficient, there they think not the gift of speciall grace to be so necessary: they thinke it needfull to make us to doe good duties, more easily & readily; So that to overcome tentations, that no sin be committed, they doe not alwayes require *Gods* speciall

Bellarm. de gratia, & c. lib. 5. c. 7.

ciall helpe, that is internall illumination, and ſupernaturall motion, but any help whatſoever; But what availes it to be a Chriſtian, if this be ſo? The Heathen indeed thinke they may come to happineſſe, and avoyd all ſinne, by the good Husbanding of their owne Freewill; and therefore flatter themſelves, ſaying, it is enough that they pray to *Jupiter*, for long Life and riches; As for a good mind and vertue, they wold give that to themſelves, (and ſo not be beholding to *Jupiter* for it,) ſo one flattered a great man, ſaying: The *Gods* grant thee long life, for as for other things, thou wilt give them to thy ſelfe. *Horat. Ep. 18. Lib. 1.*

Now theſe are no Poeticall flouriſhes, but agreeable

Dii tibi dent annos, tranquillè cætera fames, sint modo virtuti tempora longa tuæ Ovid. lib. 2. de ponto Eleg. 1. ad Germanic. Aristot. in Ethic. Senec. Ep. 31. Ep. 54. Iewish.

ble to the Doctrine and most serious meditations of their best Philosophers; seeing great *Aristotle*, the Master of morality tells us, that both vertue and vice are in our power, or else we were neither to be praised for weldoing, nor dispraised for ill-doing; and that every man is the forger of his owne Fortune. Hence *Seneca* is angry with those that trouble the Gods with their prayers, that they might bee happy; saying withall, make thy selfe happy: Yea hee tells us moreover, that in some respect man hath the advantage of God himselfe, seeing God is happy by the benefit of nature, but man is happy by his owne good Husbanding of his minde

hat is, God is happy, and
annot be otherwise; He is
appy of necessity, but a
ood man is so by his owne
lection & choyce, (whēce
y the way wee see from
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ose Doctrines, wch dayly
o somagnifie mans power,
ainst Gods grace, even frō
hilosophers & *Poets*) hereun-
ad what I read cōcerning
e *Barcozba* a Jew, who
ould make himselfe Christ
hough it were fortyyeares
ter the destruction of the
cond Temple,) & who hav-
g gathered ahūdred thou
nd men about him did so
ust to their invincible
ēgth, as that he did cut off
e of each of their fingers;
d going to battell he was
ōt to say, help us not thou
ord of the World, seeing
ou hast forsaken us, &c.

Morn. de veritate religionis Christ. c. 29.

Prophane.

Answerable to which am
gancy is that of the gre
Turke of late, who
tempting against *Pola*
presumed even witho
Gods assent, that they w
able to destroy that Na
on; for when the chie
Muphty, at the instance
Scander Bassa, Generall
gainst the Polonians,
pointed solemne prayer
their *Meschites*, for the go
successe of his Army;
Great Turke did forb
them; saying, that with
any ayde from God, th
were able by their ow
forces to destroy the Po
nians; as was intimated
our late Soveraigne of
mous and happy Memo
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nd, in his *Oration* to him.
See from these Exam-
es what a height of pride
en, who admire them
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ne strength, may attaine
to; Even to think them-
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part sufficient without
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against God himselfe
e or more.
To conclude this applica-
n, wee see how justly S.
tin of old, and wee now
y challenge the enemies
Gods grace, with mani-
t dishonour done unto
d, & monstrous pride,
ich appears from hence;
ause in very deed, such
neither pray aright, nor
give

Such can never pray aright.

give thankes unto God f
any good thing; For sa
S. *Austin*, what is more fo
lish then to pray for th
which I have in mine ow
power? And so may I s
to our new Masters, what
that which I am to beg
and aske of God? Is it su
cient grace? Nay they w
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God if they will) and thi
have with such Hypocri
as never bragge it. Is it th
the good use of that gra
But this I can draw into A
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rencie of mine owne fre
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can seriously begge that
another, which hee hath

Augustin. de nat. & gratia. c. 18.

D. Prid. lect. 4.

Nor be truly thankefull

po

ſſeſſeth already? yea or
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n and himſelfe afforded?
ow can wee glorifie God
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onverſion to be common,
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lſo partake as truly of, yea
nd as effectually, who re-
maine unconverted.

SECT. 24.

SEcondly, the aforeſaid
Doctrine lets us ſee the
mmutability of Gods good
purpoſe.

Vse 2. To comfort us from the immutability of Gods purpose and promises.

purpose, manifested by his promises towards those that are his; And so (to our unspeakable comfort) armes us against all doubts and conceits of our own unworthinesse, inability, frailty, and readinesse to fall from his grace, for as the freenesse of his promises and grace prevents our pride, so the firmnesse of his purpose, and most certaine, powerfull, and independant performance of his promises should prevent our feares. For Gods purpose according to Election doth and will stand, not of our workes (or of any thing or power in man) but *of him that calleth:* Though then Gods promises of Life and Salvation doe in Scripture runne with Condition, and

Rom. 9.11.

so

are made generally to all
at least to all in the
Church,) that none may
ave just cause to complain
r blame God, but them-
lves if they attaine not to
fe; Yet the performance
f the Condition, and con-
equently the thing promi-
ed are made (in regard of
he Elect) to depend upon
Gods most free grace and
power, and so the effects of
Gods grace and love are in
us but the free grace, favour
nd love it selfe, together
with the power working
hese, are in God, & there-
fore are immutable, and
consequently our happy
estate, and our Salvation
(which depends not on our
selves, but on these) is infi-
nitly more safe, being thus
in God, then it could be in

On which and not on our selves, his grace and our salvation depends.

us

us our Justification, Faith Sanctification and Perseverance, and so our Salvation should bee most mutable, if they depēded on our selves (so that wee may give such men leave to hold a falling away frō grace, who make it to depēd on themselves, on their owne acceptation or rejection,) but blessed be God who hath undertaken for these also, and will accordingly as he hath most absolutely promised, soeffectually worke in us, whatsoever he hath promised.

If any should aske concerning the World, why it continueth so long? Why the Sunne doth constantly rise and set, and why night and day, with the Seasons of the yeare doe so constātly succeed one another?

The

he anſwer is, that the wiſ-
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er Angels or Men, but on
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Tutiores vivimus ſi totum Deo damus, &c. Auguſt.

us our Justification, Faith, Sanctification and Perseverance, and so our Salvation should bee most mutable, if they depēded on our selves, (so that wee may give such men leave to hold a falling away frō grace, who make it to depēd on themselves, on their owne acceptation or rejection,) but blessed be God who hath undertaken for these also, and will accordingly as he hath most absolutely promised, soefectually worke in us, whatsoever he hath promised.

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and Learned *Prelat*;) for
then wee robbe him of his
glory. But if we ascribe too
much to our selves, there is

Tutiores vivimus si totum Deo damus, &c. August.

To ascribe all to God the safest.

no danger; for whatsoever we take from our selves, it cannot hinder us from being true Christians; But if wee ascribe that to the strength of our owne nature, which is the proper worke of grace, then doe we blemish Gods glory.

SECT. 25.

2. To what end then are Gods precepts & exhortations?

THere remaines yet one maine question, and doubt to be resolved, and so wee will conclude: If things be thus, why then doth God command and exhort us to that which is not in our power to performe? This question is not needlesse, seeing from such exhortations & commands in Scripture: 1 Common Christians doe gather

pos

bility in us to keep all Gods commandments. 2. The *Lutherans* and others would conclude universall grace, and the like possibility, to doe or not to do the things commanded and exhorted unto, seeing such commãds and exhortations are made to all, (especially in the Church,) in common to good and bad. 3 Both they in part, and chiefely Papists would hence establish (besides the other) freedome of will, which we hitherto have overthrowne.

The needfulnesse of this question.

I answer then in particular to the doubt propounded: Three things; first wee must not measure our strength by Gods commãdments, so much wee may and must learne out of Scripture; God commands

The answer.
1 Our strength now is not to be measured by Gods commandements.

us *to love him*, saying: *Mat. 22. 37.* *Thou shalt love the Lord thy God with all thy heart & with all thy soule, and with all thy minde.* So also wee may read in *Deut. 6. 5.* *Deut. 30. 6.* Yet the same Lord tells us also, that hee himselfe must first *circumcise our hearts to love him*. Saying by *Moses*: *The Lord thy God will circumcise thine heart, and the heart of thy Seed, to love the Lord thy God with all thine heart and with all thy soule, that thou mayst live.* And to the like effect are all those places named concerning Faith, *remission of sin*, *Repentance*, new obedience, *Perseverance*, yea *humility*; all which God requires at our hands, yea and exhorts us unto; yet as wee have seene, we worke not these, but God by his effi-

See Sect. 9, 10, 11, 12 13, 14.

ctuall grace, and according
o his promiſe, worketh
hem in us. So to ſpecifie
t, and to ſhew it in ſome
of theſe more expreſly,
Chriſt ſaith: *Come unto mee*
all yee that labour; yet the
ame mouth ſaith: *No man* Mat. 11.28.
an come unto mee, except the Iohn 6.44.
Father which hath ſent mee
draw him. So God bids us
urne: *Turne ye even unto me* Ioel 2.12.
with all your heart &c. Yet
aith Ephraim: *Turne thou* Ier. 31.18.
me, & I ſhall bee turned. And
he Church, *Lament.* 5.21.
Turne thou us unto thee O
Lord, and we ſhall bee turned;
nd in very deed wee can-
ot *ſuſpirare*, ſigh for ſin,
nleſſe God doe firſt *inſpi-*
re, inſpire and breathe it
, *Rom.* 8.26. God muſt
uſe his winde to blow,
& breath into us the Spi-

Psal. 147. 18

rit of Life) before these waters (of repētant teares) doe flow. So againe: Learne to *doe well. Isa.* 1. 17. and Ia. 2. 12. So *doe as they, &c.* And here: *Happy are ye if ye doe them.* And yet saith our Saviour Christ: *Iohn* 15. 6. *Without me ye can doe nothing.* And so for knowledge *David* speaketh thus: 1 *Chro.* 28. 9 *And thou Solomon my Son, know thou the God of thy Father &c.* And here: *If we know these things &c.* And yet saith Christ: *Mat.* 11. 27 *No man knoweth the Father save the son, and hee to whomsoever the Son will reveal him.* And John 6. 46.

2. Gods precepts and exhortations are grounded on his promise.

SECT. 26.

SEcondly, such Exhortations and Precepts have their foundation & ground no

not on our naturall power, but on Gods promises, as is said, and on the new Covenant. So, *the very God of peace sanctifie you wholly; and I pray God, your whole spirit and soule and body, bee preserved blameless unto the coming of our Lord Iesus Christ;* then it followes *Faithfull is he that calleth you, who will also doe it.* So *worke out your owne Salvation with feare and trembling; For it is God which worketh in you both to will and to doe of his good pleasure.* So, *Wash yee, make you cleane,* saith God by his Prophet *Isa.* But by his Prophet *Ezekiel: I will sprinkle Water upon you, and yee shall be cleane; and I will cleanse you.* So, *walke before me, and bee thou perfect.* And, *I will cause you to walke in my statutes-*

1 Thes. 5. 23, 24.

Phil. 2. 12. 13.

Isa. 1. 16. Ezek. 36. 25

Gen. 17. 1. Ezek 36. 27 Rom. 6. 12. 14.

tutes. Lastly, *Let not sinne reigne in your mortall bodies.* And, *sinne shall not reigne or have Dominion over you, &c.* *Rom.* 6. 12. 14.

Rom. 6. 12. 14.

SECT. 27.

3. These exhortations are not yet in vain. 1. Not in regard of the reprobate, who thus are told what they shold have done. *Luke* 12. 47.

THirdly, and lastly: I say, that yet such Exhortations and Commandments are not in vaine, but serve for very good ends, and that both in regard of the reprobate and Elect.

1 *The reprobate*, are hence put in minde what they should doe, or should have done, and what once they had power to have done.

2. They are thus convinced as was *Pharaoh.* *Exod.* 8. 1.

Secondly thus they are left without excuse, as knowing Gods will, but not doing it; and Gods justice is thus made more manifest in

in their condemnation, they cannot say they now perish for want of meanes, but because they are awanting to the meanes. Such commands then are not in vain, though the thing commanded bee not performed; For God hath other ends, (which hee is not bound to make knowne to us) why he commands such things. God sends *Moses* to *Pharaoh*, bidding him say unto him: *Let my people goe, that they may serve me*; Which was often repeated, yet the event shewed that the secret pleasure and purpose of God was, that hee should not let them goe: yea God also told *Moses* so much saying: *Pharaoh shall not hearken unto you*, (and a reason is given,) *that my wonders* Exod. 11. 10

may be multiplied in the Land of Egypt. (And see *Rom.* 9. 17. and *Exod.* 9. 16. (And then it is added: *& the Lord hardened Pharaohs heart, so that he would not let the Children of Israel goe out of his Land.*

And the Cõmandment in regard to God is not in vaine.

Now though *Pharaoh* (as others his like now) stood bound to obey this Commandement, yet Gods chief ayme herein was not *Pharaohs* obedience, but to convince him of Rebellion and hardneſſe of heart; and ſo according to Gods intention it was properly a Commandement of Conviction ſo I may ſay as ſound Divines have ſaid before me Gods Word in the miniſtery of it, where the command is given to all to *Repent* and believe, is not to delude men

men; though effectuall grace be not given to all so to doe; That Commandement, though it should of all in duty be obeyed, and though in the intent of the Minister (who is to preach Faith and Repentance, and to call them thereunto, even those that oppose themselves) it have onely one end; namely, the Salvation of those hee preaches unto, yet (as the event makes it plaine, by which God declares at length what his purpose was) in the intention and counsell of God it hath diverse ends; in them that are ordained to eternall Life it is a precept of obedience, because God will fully enable them to doe that which hee commandeth: In the rest, it is

2 Tim. 2. 25

a Commandement of tryall or conviction; that to unbelievers, their sin might be discovered, and all excuse cut off. Thus when the precept is given to believe, but not the grace of Faith; *God* doth not delude, but reprove and convince men of unbeliefe, and that in his justice, because when they believe not, they sinne against grace offered them, and in some measure given them. So that from such Exhortations made in common to all, wee may not conclude, that God hath the same and alike good minde and intent infallibly to save all.

Yet God is not unjust in so doing.

Object. Though God thus should attaine his end, and so in regard of him the Commandement should

not be in vaine; Yet should not this savour of great injustice and cruelty, to require a thing impossible to man left to himselfe?

Answer, True, if God had not given man power and a possibility. 2. If Man had not willingly disabled himselfe, and drawne it upon himselfe, by his owne fault. 3. If man should now by grace aske (as he should) this ability to obey God, and to acknowledge his owne impotency, and bewaile it. Yea 4. If God were bound to give it without asking; for man was at first made according to the Image of God, and had power sufficient given him, to have done whatsoever God should at any time have required of him. So that

Why?
1.
2.
3.
4.

that if man through his own default hath loſt this power to obey God, yet God hath not loſt his right to require his Obedience, wch he may juſtly doe, though he know man unable to diſcharge it. Hee may require it of a proud ſinner to convince him, and to leave him without excuſe, as a man may require, and call for a debt of a great valew, which the debtor (falling into decay through his own ryotouſnes & careleſſenes) cannot now repay, eſpecially if the debtour carry himſelfe inſolently and malepartly againſt the Creditour (as ſuch men doe againſt God) who may thus ſtoppe his mouth, and put him to ſilence, yea to ſhame. But ſeeing they, in a ſenſe of

their

their own inability, doe not aske this grace and power from God, God is not bound to give it unto them. But fifthly the truth is, man in the Gospell is not left wholly to himselfe: God both offers and gives more grace then he answers, so that if man repent and believe not when God calls him to it, hee sinnes against grace offered him, and against the Gospell through his owne default (whether contempt or negligence) and so incurres greater condemnation then such as have not the same helpes meanes and grace offered them. 3. These Exhortations and precepts (unto which are annexed curses and punishments upon disobedience) are howsoever

3 They are thus restrained, and the godly live more peaceably by them.

to

to restraine their naturall corruption (as in *Herod*) which else would breake out unto all outrage; So that there would be no living for the godly in the world, if the feare of punishment upon their disobedience did not restraine the wicked. Or howsoever, God (in his justice) may doe this for the increase of their sin, their further hardning (after they have once hardned themselves against his grace) and just Condemnation, as *Isa* 6.9.10. *Heare ye, but understand not; and make the heart of this people fat.*

SECT. 28.

Such precepts are not in

SEcondly, the Elect may be considered first as unconverted; And first then, such

such Exhortations and Cõmands are not in vaine; inasmuch, 1. As they prove to be the meanes of their Conversion; whilest seeing thereby, and finding (upon triall) their own impotency to doe the thing required, and consequently their misery if the things be not done, they are forced to fly out of themselves, to seeke helpe where helpe may be had, and that is from Christ who is also preached and offered to such as thus groaning under their owne burthen seeke and come to him for ease, *Mat.* 11. 28. *Come unto mee all yee that labour and are heavy laden,* &c.) thus the very Law is said to be our Schoolemaster to Christ, seeing it proves a preparation to Conversion,

vaine, in regard of the elect. 1. Vnconverted, who thus: 1. Are taught to denythemselves, and flye to Christ.

Gal. 3. 24.

Conversion, by accident, yet by Gods singular providence towards his elect ones, who in a manner are forced to acknowledge their own unrighteousnesse and impotency, to despair of themselves, and to seek righteousnesse and life in Christ the redeemer by faith, according to that *there had beene a Law given which could have given life verily righteousnesse should have beene by the Law. But the Scripture hath concluded all under sinne, that the promise by Faith of Iesus Christ might be given to them that believe.*

Gal. 3. 21. & 22.

This then teacheth the what especially to beg Gods hand, namely, the newing of their nature by his power; Yea and stirreth them up to beg the same

And to seek help where it only may be had.

to pray for grace, and to use all good meanes besides, as the Word and Sacraments whereby they might attaine to saving and effectuall grace.

Thus *God* bids his people turne unto him, saying: *Turne yee, turne yee from your evill wayes, for why will yee dye Oh house of Israel?* And they pray to him now (sensible of their owne inability) saying: *Turne thou us Oh Lord, and we shalbe turned.* *Let us runne*, saith the Apostle, *with patience the race that is set before us: And, so runne that yee may obtaine.* Now the affection of *Gods* people is expressed in that of *David*: *I will runne the way of thy Commandements when thou shalt enlarge my heart*; And by that of the Church:

Ezek. 33. 11.

Lam. 5. 21.

Heb. 12. 1. 1 *Cor.* 9. 24.

Ps. 119. 32.

Cant. 1. 4.

Church: *Draw me, and we will runne after thee.*

Psal. 119. 4. 5.

Thus againe *David* speaking to God: *Thou hast commanded us to keepe thy precepts diligently.* (It seems then it is in our power so to doe; No, therefore he knowing his own impotency, flyes to God, by prayer, saying:) *O that my wayes were directed to keepe thy statutes.* And, thus the Imperative in Scripture doth not beget the Potentiall, but only the *optative.*

Da Domine quod jubes, & jube quod vis, & non frustra jubebis. Aug. de bono persever. ca 20.

Hence, S. *Austin*: *Lord give mee power to doe what thou commandest, then command and require of me what thou pleasest, and thou shalt not require it in vaine.* And accordingly it may be noted, that there is not any thing required of us in

God

Gods Commandements, both Legall and Evangelicall; but for the effect of it, we are directed, enjoyned, and called upon to seeke the same of God by prayer, in some or other of the petitions of the *Lords Prayer*; as might be at large declared, and as I elsewhere have shewed; So that if God require our obedience, as every where hee doth both for matter and manner, saying, *So speake yee, and so doe yee, &c.* And here: *Happy are yee if yee doe them.* This should but stirre us up to pray, as in the Lords prayer: *Thy will bee done in Earth as it is in Heaven*; and as *David* prayeth, *Teach mee to doe thy will, for thou art my God* Wee may then very truely say, that for God thus to require

Iam. 2 12.

Psa. 143. 10

require of us things to u
impossible, is a very gre
Benefit, because it is th
way for us to attaine to
possibility and power t
doe what he commands.

SECT. 29.

2. Are indeed converted.

AND this now is secon
ly to be considered, th
by such Exhortations a
Commands the Elect a
indeed converted. Seei
these are Sanctified of G
as meanes to this end, a
as instruments by which th
Holy ghost renewes th
will, and doth convert i
for by the meanes of suc
his precepts and Exhort
tions the Holy Ghost use
to shew forth its power i
the Conversion of sinne
With his Commandemen
an

Such precepts and exhortations being sanctified of God as means of conversion. *Heb.* 4 12.

...nd Exhortations God ...oucheth the heart, and o...eneth it, to attend, to re...eive the Word, and to ...bey it, as in those converts, *Acts* 2.37. and in *Lydia*, *Acts* 16.14. Yea with his Word (which is *operative*) he gives ...nce, strength, and power, ...nd himselfe performes ...hat which hee requires. As ...hen *Peter* said to the lame ...an: *Rise up and walke*; *immediatly his feete and ancle ...nes received strength, and ...e leaped up stood and walked*, ...c. But by whose power? ...his owne? Nay, not by the ...ower of *Peter*, much lesse ...y his owne power; But ...nely by the name and ...ower of Jesus, who ...rought with *Peters* word. ...Thus Christ cryed to *La...arus*, who had beene dead foure

Acts 3.6.7. & 12.16.

foure dayes, ſaying, *Lazarus come forth*, But what power had dead *Lazarus* ſo to doe? Yet *Lazarus*, even hee that was dead, came forth, &c. He aroſe from the dead (as wee ſhall all doe hereafter) but not by his owne power, but Chriſts. Yet the riſing is aſcribed unto him, though the power by which hee aroſe was onely Chriſts. So wee are taught to preach and ſpeak even to ſuch as are dead in ſinne, and to ſay to them: Epheſ. 5. 14. *Awake thou that ſleepeſt, and ariſe from the dead.* And yet though they bee dead, our exhortation is not in vaine, where it pleaſeth God to make it effectuall (whoſe Spirit as the winde, bloweth and, worketh where it will, in every one that is borne

of

f God, *Joh.* 3. 8.) & Chriſt ives unto them Light and ife.

This at once ſhewes that ch precepts and exhorta- ons doe neither imply any ower in us, now as of our lves, to Convert, *Repent*, d to *Beleeve*, and do well, hough wee are ſaid to nvert, *Repent*, and *Be- ve*) neither are they in ine, ſeeing though God quire, that which is im- ſible to us, yet he gives power to us to doe that ich he requires; namely, *Repent* and *Beleeve*, and obey; this hee doth in t here, and will fully ſh and perfect in his d time hereafter.

SECTION. 30.

2. Converted, who are put in mind to ſtirre up grace in them. 2 *Tim.* 1.6.

BUt now, laſtly, let u
conſider the Elect
thus already converted, a
then ſuch precepts and ad
monitions are not in vain
For 1. now having receiv
a new Life, they are th
put in minde to ſtirre
(as one would do fire) Go
grace in them; which wi
out ſuch Exhortations, li
a weake fire under gre
wood would ſoone dec
And to worke out th
Salvation with feare
trembling, that is, w
much humility, and w
as little ſelfe-confidence

2. To ſeek after perfection, and to be thankfull.

2 They are thus ad
niſhed to ſeeke after pe
ction, to ſeek to Chriſt
for their preſervation

erſeverance; And to conſi-
er what Chriſt hath done
r them, that ſo they
ight bee more thankfull
d carefull, by all holy &
od endeavours, to doe
d performe what God on
eir parts doth and may
ſtly require by way of re-
itall at their hands.

Such Exhortations then
them doe help to keepe
this Heavenly fire; For
d preſerves thē by ſuch
anes, who otherwiſe of
mſelves are ready to de-
rt from, yea and to fall
m grace received.

Therefore is that *Caveat*,
beeed Brethren, leaſt there
in any of you an evill heart
nbeleefe, in departing from
living God; But exhort
another daily, while it is
ed to day, leaſt any of you

Heb. 3. 12. 13.

2 Cor. 6. 1.

be hardned through the deceitfulnesse of sinne. Thus also doth *Paul* and *Timothy* exhort the Corinthians, saying: *We beseech you, that ye receive not the grace of God in vaine.* Such exhortations are not to insinuate that men may or shall at last fall from the grace of predestination, or from the grace of Gods effectuall calling, which proceeds from God, and comes to us by way of Gods eternall purpose; for this is most constant and unchangable, *Rom.* 11. 29. But least they fall away, God preserves them by such exhortations (his owne and others) as the meanes of their safety.

And God may justly require of those whom he hath once effectually ca-

nd quickned by grace, the ght uſe and employment ſuch talents as they have eceived. Yea it would ow bee greater ſhame to em, if being made ſtrong, nd furniſhed with Spiritu- l Weapons, they ſhould ot reſiſt Satan, ſinne, and mptation, but ſuffer the heefe to robbe, & ſpoyle em of their graces.

SECT. 31:

TO conclude all ; theſe Exhortations and com- nds, though they be not our owne power to doe d keepe accordingly, yet ſee they are not in vaine t have their ſpeciall uſe any wayes, yea we are by meanes to neglect them, leſſe we will neglect our

Theſe exhortations expell ſecurity, though Gods grace work all.

owne Salvation. Though the power be Gods, yet the duty is ours; And God promising his power, requires yet of us our endevours. Therefore saith he, *Labour not for the meat that perisheth, but for that which endureth to everlasting Life, which the Sonne of Man shall give unto you.* Though the Sonne will give it us, yet not without our labours. *So worke out your Salvation. For it is God that worketh in you, &c.* Though it be God that workes, yea and will worke in us, yet we must not neglect to worke.

Iohn 6. 27.

Phil. 2. 12. 13.

Ministers must exhort.

As wee Ministers that must labour and still cast our Nets, yea bee patient though of a long time we catch nothing, in meekness instructing those that op-

po

pose themselves, (expecting if God peradventure will give them repentance, to the acknowledging of the Truth; and must rest assured, that we bring glory to God even in those that perish, and that the peace which we preach in and by the Gospell, (whereof they judge themselves unworthy,) shall returne to us againe, and our worke still be with the Lord. 2 *Tim.* 2. 25.

So all generally are hence taught to depend on the publike ministery, and on the Word of Exhortation, seeing God compels us not, but gently drawes us; and neither to expect that God by *Enthusiasme* and immediate revelation without the word should inspire us, or yet so farre to presume

And the people must depend on the publick ministery.

on Gods decree of prædestination of us (either the one way or the other) as either to expect and hope to attaine eternall Life, (being the end) without a carefull, conscionable, & constant use of the Meanes, or yet to despaire of attaining unto Life, if wee with any good conscience doe use the Meanes.

SECT. 32.

The certainty of Gods election and of Gods grace, should whet our diligence to all good duties.

THe consideration of our Election, whether we have the knowledge of it or no, and the certaine and infallible performance of all Gods promises (which wee have so fully proved) should whet our diligence in all good duties, teaching us to labour earnestly for

Faith

Faith and all other saving graces, which as they are the meanes of our Salvation, so are they the evidence of our Election; As we are chosen to Salvation (and to attaine it) through sanctification of the Spirit and beleef of the Truth; So are *we to give all diligence to make our calling and Election sure*; For, saith S. Peter, *if yee doe these things, ye shall never fall.* As Faith and Repentance, & like graces are blessings, in regard of God, & so doe befall the Elect, most certainely; whereof also hee gives them assurance, by his most free and absolute promises, and by his Covenant of Grace: So are they (most of them at least) duties, in regard of us, being required of all (living especially

2 *Thes.* 2. 13
2 *Pet.* 1. 10.

Ephes. 1. 3.

in the Church) and such as from which none may exempt themselves.

1. Such as know their election, must not neglect the means.

Though then we should know our selves to be elected to life, yet wee are by no meanes to neglect the meanes of Life; as hearing of the word *Faith*, *Repentance*, *prayer*, *perseverance*, *&c.* Seeing God hath as well foreordained us to the meanes as to the end, to these as well as to life; yea to life by these meanes; so that if any will neglect the meanes, let him never look to attaine the end. So that I avow it, and say, that if it were possible that the Elect should not bee sanctified, should not beleeve, or not use the meanes (being called to the use of them) upon that supposall they should never

never attaine to life, but perish eternally; So *Paul* concluded in a like case; Hee was assured of safety for himselfe, and those that sailed with him; yet said he most truly, except these (the mariners) *abide in the ship*, and so use the meanes of safety appointed of God *yee cannot be saved*. See *Acts* 27. 22. 24. 25. with verses 30. 31. Therefore say I to such: *Follow peace and holinesse, without which no man shall see the Lord*. And, *except ye repent, yee shall all likewise perish*. ¶ And *if ye beleeve not*, saith Christ, *that I am he, yee shall dye in your sinnes, and hee that beleeveth not the Sonne shall not see Life*.

Hebr. 12. 14

Luke 13. 3.

Iohn 8. 24.

Iohn 3. 36.

On the other hand, let not the wickedest that truly repent and beleeve, despaire

Much lesse should such as know it not as yet.

paire of Life; Let them do well, and they most undoubtedly shall have well; God himselfe could say to *Cain*, whom yet hee knew to be a reprobate: *if thou dost well, shalt thou not be accepted?* And I as truly may say to all (one and other) as our Saviour in my Text: *If yee know these things, happy are ye if ye doe them.* Exclude not thou thy selfe, & Gods Word will not exclude thee; doe thou thy duty, and attend to the Word; (as for Gods secret counsell meddle not with it, neither search into it, and I am sure God hath not revealed to any in particular aforehād, that they are reprobates) and flye to God, though he seeme an enemy unto thee; at least put it to this adven-

Gen. 4. 7.

ture,

ture, and say to God as the *Lepers* reasoned concerning the Syrians: if he kill us, we shall but dye; See 2 *Kings* 7. 3.4. And with the Ninivites, saying when they heard a terrible threatning absolutely (for the forme of it) denounced: *who knoweth if God will returne & repent, &c.* *Repent* thou, and put it to the tryall (otherwise thou shalt most undoubtedly perish) & thou shalt finde unexpected successe. Oh that we durst or would but take tryall of Gods Truth, and promised mercies. Oh that God would make this exhortation (working powerfully by it) effectuall to the calling home of his owne. *Ionas* 3.9.

But howsoever let us all know that wee must expect an

All must expect an end answerable to their doings.

an end answerable to our doings. If then, saith *Paul*, yee live after the flesh, yee shall dye; but if through the Spirit yee doe mortifie the deeds of the body, yee shall live; Be not deceived, God is not mocked; For whatsoever a man soweth that shall he also reape; For he that soweth to the flesh, shall of the flesh reape corruption; but he that soweth to the Spirit, shall of the Spirit reape Life everlasting. Cease then to doe evill, learne to doe well; If ye be willing and obedient, "yee shall eate the good of "the Land; But if ye refuse "and rebell, ye shall be de- "voured with the Sword; "for the mouth of the Lord "hath spoken it. Know it "then for a certainty, that "God

Rom. 8.13.

Gal. 6.7,8.

Isa. 1.16. 17,19.20.

"God will render to every "man according to his "deeds, *to them who by patient continuance in weldoing seeke for glory, honour, and immortality, eternall Life; But to them that are contentious and do not obey the Truth, but obey unrighteousnesse, Indignation and Wrath, Tribulation and anguish upon every soule of man that doth evill; But glory, honour and peace to every man that worketh good.* And so I conclude, saying with my Text: *If ye know these things, happy are yee if ye doe them.*

Rom. 2. 6, 7, 8, 9, 10.

A COROLLARIE.

SECT. 33.

WHereas Truth is ever consonant to it selfe

A generall inference from the foregoing diſcourſe.

ſelfe, and that there is no reall and true contradiction in the Scriptures, but a ſweet Harmony and Analogie, proportion, and correſpondence, betweene and among all the parts thereof; and ſeeing the Scriptures are ſo evident and exceeding plaine, pregnant, and full. For the proofe of the powerfull determining, and moſt effectuall operation of Gods grace, and of the moſt certaine performance of Gods conditionall promiſes, by his undoubted working and effecting of the required Conditions themſelves, according to his moſt abſolute and free promiſes, and his new Covenant made in Chriſt, as now hath beene ſhewed; we may from ſuch

pregnant

pregnant proofes and evidence of Scripture cõceive of the truth of such other points and articles, as have either dependance on, or reference unto the aforesaid evident doctrin, which (some of them especially) perhaps are not so cleare unto us, partly through the doubtfullnesse & seeming obscurity of some texts of Scripture; partly and especially by reason of the blindnesse, and yet selfe wisedome of mans corrupt reason, who is ready to conceive of God onely, according to his owne fancy, or at least not willing to entertaine any thought of God, but such as hee can well in reason conceive of.

Teaching us how to conceive of other controverted points.

Now these other points are

As of predestination, the end of Christs death, certainty of salvation and perseverance.

are especially the Doctrine of predestination, namely of election and reprobation, the efficacy, intention, & end of *Christs death*, the certainty of Salvation, both in it selfe and to us, with the perseverance of the Saints in grace, without falling away from it, either finally or totally, with other lesser, yet like points which our Church of *England* and other Reformed Churches doe hold and maintaine against *Pelagians, Papists, Semipelagians, Remonstrants*, or *Arminians*, and *Socinians*.

SECT. 34.

IT is true, all other points doe chiefely depend upon the Doctrine of Gods pre-

predestination; and as it is conceived of by either party, so and accordingly all other heads of Doctrine are framed. But whereas our Adversaries charge us with an unwillingnesse in handling that Controversie, they doe it very falsly. For our men begin with it and prove it substantially out of holy Scriptures, to the full Conviction (though not satisfaction) of our refractory Adversaries; And doe accordingly thence conclude against universall grace and redemption, (which extend not themselves beyond the Decree, and are no more Conditionall then the Decree it selfe, which Gods Word makes absolute and independant;) So against the Apostasie

All other points are framed, according to the doctrine of Gods predestination.

Collat. Hagiens. p. 489.

Apostasie of the Saints, and uncertainty of Salvation, &c.

But yet it is as true, that there is that necessary agreement amongst all these points of Controversie, that holding any of these latter points as we, according to Scripture, doe hold and maintaine them; Predestination (as those other points also) must be maintained just in that manner, and no otherwise then wee hold and teach it, (which yet is according to the Scriptures,) which the same our Adversaries cannot (wholy) deny.

Ibid. Though the Remonstrants make free-will their *Helena*, and accordingly frame other points.

Though to speake as the thing is, the *Remonstrants*, pretending to make the Doctrine of predestination the sole and onely controversie,

verſie, and accordingly to reduce and frame all other controverted points thereunto; hoping for great advantage hereby, and preſuming to make their Doctrine, eſpecially concerning reprobation, paſſe for current amongſt the vulgar or moſt, becauſe of the plauſibleneſſe thereof; and becauſe every common underſtanding cannot clear it ſo eaſily, of the odious, though moſt unjuſt, imputations laid upon it, as, that it makes God the Author of mans ſin, unjuſt, cruell, and tyrannicall, &c. Yet I ſay in very deed, the onely *Helena*, which they as their Friends the Papiſts, doe ſo earneſtly ſtrive and contend for, is the power of nature and liberty, indifferency,

ferency, and freedome of mans will, and naturall power in workes and actions ſupernaturall; This they doe, will, and muſt maintaine, and accordingly they frame their predeſtination, and all their other Tenets, oppoſing mainely the Doctrine ſo clearely laid down in the Scripture, and now taught (though by me but weakly) in this preſent Treatiſe. Againſt this eſpecially they bend all their forces, (though in vaine) as knowing that if this free, powerfull and determining grace of God in mans converſion eſpecially) be granted and ſuffred to ſtand, then of neceſſity the whole Fabricke of their predeſtination and other Tenets muſt all of them

them fall before it, as *Dagon before the Arke of God.*

SECT. 35.

SEeing then that (as our Churches Doctrine is) the Church may not so expound one place of the Scripture, that it be repugnant to another; And that the places brought for proof of this one point, are so pregnant, we are therefore to conclude also,

Artic. 20. From the Doctrine taught of Gods free and effectual grace we may inferre,

1. That Gods eternall decree of Election is as absolute as are his promises, for effecting in us what hee requires of us; (on which indeed the promises depend;) and that his election is not of al, with Condition of their workes, (as the Papists would have it) of Faith,

1. That his election is not conditionall, or of all, but absolute & independant.

Faith, (as the *Arminian* would have it,) or of humility and meekenesse (as our new refiners frame it,) but of those few only, to whom hee hath absolutely in his new Covenant promised, and in whom he effectually in time worketh all these, both Faith, Humility, and other graces.

2. That grace and redemption are not universall.

2. That Gods effectuall grace, and the *Redemption* wrought by Christ, is not (in the *Arminian sence*) universall and common, equally intended for all, and that Christ by his death hath not obtained *Reconciliation* and remission of sinne, for all and each. So that if any place of Scripture to us seeme to import otherwise; it must be expounded (as indeed the hardest

ardeſt places of all may) greeable to ſuch moſt evident Texts, as whereon he foregoing diſcourſe is uilt, and muſt admit of uch an expoſition, as is greeable to the Analogy Faith, and not repugnant hereunto.

3. That, as Gods promiſes grace are moſt free, and bſolute, and doe infallibly nd neceſſarily take place; o alſo, not onely the lection, but Salvation, and o the finall perſeverance grace of Gods Children, moſt certaine and infalible, as not depending on an himſelfe, but on Gods urpoſe, promiſe, and ower.

3. That the ſalvation and finall perſeverance of the Saints is certaine.

4. That consequently he Elect, after Converſion, ay be aſſured and aſcer-

4. That the faithfull may be aſſured of their ſalvation.

tained by their Faith, in
these absolute promises (t
their unspeakable comfort
of their Election and Sal
vation, and not only of the
present estate and being i
grace.

πάντοτε δόξα θεῷ.

FINIS.

THE SECOND TREATISE

Concerning,

The extent of Christs *Death* and *Love*.

With an Aditionall further clearing the Doctrine.

By the same Author.

The Contents may briefely bee viewed in the Margent.

LONDON,
Printed by *E.G.* for *L. Blaikelocke* at his shop at the Sugar-Loafe next *Temple-Bar* in *Fleete-streete*, 1642.

THE Extent of Christs *Death* and *Love*.

EPHES. 5. 2.

And walke in Love, as Christ also loved us, and hath given himselfe for us &c.

HAving spent the greatest part of an *houre* in handling the *Duty* of Love, with the kinds, effectiveness and Constancy

of it : as also the *Motive* thereunto, Christs Love to us, which is also an *Example and Pattern*; I considered Christs Love as a *Fountain and Roote*; And then the *effect and fruit* of it in giving himselfe for us.

Christs love considered.

For the first, I considered Christs Love with the Object of it, *us*; shewing it (as also the Love of the Father) to be,

1. As a root and cause why he died.

1. *Free*, not depending on any thing in man. *Rom.* 11. 35, 36.

2. *Eternall*, as being 1. *from eternity*, *Jer.* 31. 3. 2. *To Eternity*. *Iohn* 13. 1. *Rom.* 8. 39.

3. *Great and infinite*. *Iohn* 15. 13. *Greater Love hath no man then this, that a man lay downe his life for his friends.*

This

This was such a love as whereby hee paid the utmost farthing due to our sinne.

Vse. 1. To account nothing too deare for Him, &c.

And so it is not a common love, but specially of some.

2. Therefore this is not a common, but a choise love: and therefore seeing it is such a love as he could not have shewed greater, Let any judg whether it is likely that hee with like and equall love and intention died for all and each, reprobate as well as Elect, otherwise then either in regard of the sufficiency of the price paid, or of a common love and Philanthropy: and whether he loved, whilest he died, the reprobate, *Judas*, *Pilate*, (yea *Cain* and *Pharao* then in Hell)

As only of the elect.

with the greatest love of all, and so that hee could not have shewed them greater love. For surely then there should have beene for them not onely *an impetration* of reconciliation, remission and salvation, but also an effectuall *Application* thereof, as in the elect. This greatest love then respects the elect onely and such men as are infallibly to be saved.

2. According to the effect of it, his death.

For the second, (*And hath given himselfe for us.*) not to insist on these particulars, 1. *Who* gave himselfe? Christ, God-man, 2. *Whom* gave hee, or what, not an Angell, &c. but himselfe: not silver and gold, &c. 1 *Peter* 1.18.

3. *What to be*, an offering and a sacrifice, &c.

4. To

4. *To Whom*; not to Satan, but to God, and that by way of price.

That which is chiefly of us now to be considered is,

5. *For whom* Christ gave himselfe: *For us*, sayth the Text.

For whom especially did Christ die, or give himselfe?

1. *For us*, enemies and sinners. *Rom.* 5. 6. 8. 10. but so we are all: Therefore,

2. *For us*] especially the elect, and such as doe beleeve.

See the Apostles owne exposition, *Verse* 23. *The husband is the head of the wife, even as Christ is the Head of the Church, and he is the Saviour of the body.* Christ is the head and husband of his Church, and these are holy ones, the elect people of God whom the Holy Ghost doth sanctify, as in

Not for all mankind alike.

our common Catechisme. Christ then is an Head of such as *Adam* was of all mankind. For though *Christ* tooke on him mans nature, yet not as it is common. Howsoever, as in each woman is the nature of man in common, yet each man is not each womans husband and head, but hers onely to whom hee is joyned in a speciall bond and contract, so here. Can wee say all the wide World is Christs Church, or that every man throughout the world from the beginning belongs as a member to this Head and Church?

As only of the elect. He is the head of his Church.

So, Christ is said to bee the Saviour of the body. He is a Saviour of all, but especially of those that believe. 1 *Tim.* 4. 10. Do all believe

And Saviour of his body.

believe? no, all men have not faith. 1 *Thes.* 3. 2. Are all members of Christs Body?

So *Verse* 25, *Christ loved the Church and gave himselfe for it, that hee might sanctifie it, &c.* Where Christs spirituall Love and intent is shewed, whilest hee offered himselfe, in regard of the infallible conferring of salvation, by vertue of which love and Merits of Christ the elect have Faith, holinesse, perseverance and eternall life infallibly conferred upon them, as learned *Abbatis* reasons out of *Romans* 8. 32. *Hee that spared not his owne Sonne, but delivered him up for us all: how shall hee not with him also freely give us all things?* For whom therefore properly

Abbat. de veritate gratiæ Christi p. 36

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Abbat. de veritate gratiæ Christi p. 36

God giving Christ, gives with him all things.

perly hee gave his Sonne, to thoſe alſo with his Sonne hee gives all things; Repentance, Faith, Hope, Charity, Perſeverance, his Spirit, and by it, whatſoever is needfull to ſalvation. But theſe hee gives not to all; and therefore all are not alike loved, or alike in the Death of Chriſt. Therefore where the Apoſtle ſaith, *Chriſt was delivered up for us all*, Saint *Auguſtine* asketh, *for which us?* and anſwereth, for us whom hee *did foreknow, predeſtinate, juſtify, glorify*: as *Verſe* 30. Of whom it followes, *Vſe* 33, *who ſhall lay any thing to the charge of Gods Elect?*

Pro quibus nobis? præſcitis, inquit, prædeſtinatis, &c. Auguſt. in Ioh. tract. 45.

There is a power then in Chriſts Death: *hee gave himſelfe for us, that hee might redeeme us from all iniquity,*

Tit 2.14.

and

and purifie to himselfe a peculiar people, zealous of good Workes. And *Redemption* includes, 1. *Acceptation* into Gods favour, but is Christs offering a sweete smelling savour in regard of every one? so it must be for every one whom hee thus loved, and for whom he gave himself, it includes *Remission* (even actuall remission) *of sinne. Eph.* 1. 7. *In whom wee have Redemption through his blood, the forgivenesse of sinnes, so Colos.* 1.14. Have all remission of sinnes?

Redemption includes, 1. Gods acceptation.

2. Pardon of sin.

3. *Sanctification* and *freedome* from the power and rage of sinne, Redemption *is from our vaine conversation,* 1 *Peter* 1.18. And here *Ephes.* 5 25,26. *Hee loved the Church and gave himselfe for*

3. Freedom from the power of sinne.

for it, that hee might ſanctifie and cleanſe it, &c. but are all ſanctified.

In a word, Chriſt giving himſelfe as a *Husband* to his Church indues his Church with all his riches (oh how rich is every member of Chriſt!) As God gives his Sonne, and the Sonne himſelfe, ſo *he gives with him all things alſo*, as is ſaid *Rom.*8.32.

And all things belonging to life and godlineſſe.

What are theſe things? *All things pertaining to life and godlineſſe —— to glory and vertue*, 2 *Pet.*1.3. That is, all things belonging both to the end and meanes: unto both which wee are elected: —— *God hath from the beginning choſen you to ſalvation* (lo, there is the end) *through ſanctification of the ſpirit, and beliefe of the truth,*

2 *Theſ.*2.13.

Which all men have not.

truth (lo, these are the meanes.)

But see 1 *Cor.* 1. 30 *Christ is made to us* (namely such as for whom hee specially gives himselfe) *wisedome, righteousnesse, Sanctification, and redemption.*

Christ not being to all, but to some only,

1 *Wisedome*, what? to all alike? no: *I thanke thee O Father because thou hast hid these things from the wise and prudent, and hast revealed them unto Babes; even so Father, for so it seemed good in thy sight.*

1. Wisdome

2 *Righteousnesse*: What? to all? Onely to such as have faith, *Rom.* 1. 17. & 3. 22. *The righteousnesse of God which is by faith of Iesus Christ, unto all and upon all that beleeve*; but *all have not faith*, as is said; faith *is the gift of God. Eph.* 2. 7.

2. Righteousnesse.

Therefore

Therefore is it called the *faith of Gods Elect*, Tit. 1. 1. All are not of God, and therefore beleeve not, heare and obey not, *Ioh.* 8. 46. 47. *why do ye not beleeve me* (saith *Christ*) *hee that is of God heareth Gods words: ye therefore heare them not, because ye are not of God.* All are not Christs sheepe, and therefore all beleeve not; *ye beleeve not*, said Christ againe to the Jewes, *because yee are not of my sheepe--my sheepe heare my voyce. Ioh.* 10. 26. 27.

3. Sanctification.

3 Christ is to his, *Sanctification*; this is a *fruit* of the word, (*Sanctifie them through thy truth, thy word is truth*, Ioh. 17. 17.) and a *gift* of the *Spirit*. But is Christ sanctification to all? no 1. his *word* sanctifieth not all men, because never intended

ded

ded for all *Acts* 16. 6.7. *Paul and* Silas *were forbidden of the holy Ghost to preach the word in* Asia : *After they were come to* Mysia, *they assayed to goe into* Bithynia : *but the Spirit suffered them not.*

2 *His Spirit*, like *the wind, blowes where it listeth, Ioh.* 3. 8. namely on the elect only savingly ; hee for them by dying purchased the spirit, by which his benefits are made effectuall.

4 Christ is made *Redemption*, but is that of all ? no. —*Thou wast slaine and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and Nation.* Revel. 5. 9. Not all nations, but some out of all, according to that of *Paul*, explaining whom hee meanes by *Vessells of mercy, which*

4. Redemption.

Rom. 9. 23. 24.

which God had afore prepared unto Glory, even us (saith he) *whom hee hath called, not of the Jewes onely, but of the Gentiles*: he saith not *all us* Jews, *or all us* Gentiles, but *us of the Iewes and Gentiles.*

This doctrine is not against the doctrine of our *Church.*

Objection. This is against the doctrine of our Church, which tells us that *the offering of Christ made upon the crosse, is a full, perfect and sufficient sacrifice, oblation and satisfaction for the sins of the whole world.* I answer, no: The Church indeed useth the phrase of Scripture, but not against the sense of Scripture, whose meaning therefore is the same with that of the Scripture; for our Church doth tell us, that (*as it is not lawfull for the Church to ordaine any thing that is contrary to*

Artic. 20.

Gods

Gods Word, ſo, neither) *may it ſo expound one place of Scripture that it be repugnant to another.* Therefore our Church uſeth not the Scripture phraſe ſo as to bee repugnant to thoſe other places named, or yet to it ſelfe which (beſides much more that might bee ſaid) in the 17. article, tells us, *That God hath decreed by his Counſell ſecret to us, to deliver from curſe and damnation, thoſe whom he hath choſen in Chriſt out of mankind.* So that, ſeeing to *deliver from curſe and damnation* is the effect of Chriſts death according to *the everlaſting purpoſe of God*, Therefore Chriſt hath not redeemed all mankind, ſo as to deliver them from curſe and damnation, ſeeing his everlaſting purpoſe and

and constant decree was to deliver from curse & damnation, *not all Mankind*, but *those whom hee hath chosen in Christ out of mankind*. Redemption, in Gods purpose and intention, reacheth not beyond the decree.

Which denies the equall application of redemption to all.

Our Church then doth not deny universall redemption: for we truly say with it and with the Scripture, *Christ died for all*. Yet it denies that equall and universall Application of this redemption, whose event is suspended, & hangs either on the libertie of mans will, or on any condition in man (which God will not work.) We deny not, but say that Christ paid a price for all, but such as is to bee applied to each by the meanes of faith, which

is

is not of all, and not by the very act or fact of his oblation, so that, faith being presupposed, & comming betweene, all and each are capable of salvation, and they are such as, beleeving, shall be saved.

Objection. But doth not the Scripture invite all, and make promises to all, and that truly, not fainedly? *Matth.* 11. 28. 1 *Tim.* 2. 4. *Rom.* 11. 32.

I adswer, there is none but may truly and seriously be invited to partake of the pardon of sinne and of life by Christs death, upon the condition of Faith. *Bee it knowne unto you, that through this man is preached unto you the forgivenesse of sinnes, And by him all that beleeve are justified &c.* And elsewhere

The promises are made to all upon condition of faith.

Act. 13. 38. 39.

Acts 10.43

elsewhere, *To him give all the prophets witnesse, that through his name, whosoever beleeveth in him, shall receive remission of sinnes.* Now this is grounded on the merit of Christs death: *wee being justified freely by his grace, through the redemption that is in Christ Iesus: whom God hath set forth to be a propitiation, through faith in his blood, to declare his righteousnesse for the remission of sins &c.*

Which generality is grounded upon *Rom.* 3.24,25. The merits of Christs death.

In this regard and upon this ground, if I were among the Barbarous heathen, among Jewes, Turks and Infidells, I (if I could speake to be understood of them) would first endeavour to let them know Christ and his benefits, and then I would seriously invite them all to beleeve on him

him, yea and would assuredly in Christs name, promise unto all true penitents and beleevers among them, pardon of sinne and life eternall, having (though I be no Apostle) warrant for the same from our Saviour himselfe, saying, *Goyee into all the world, and preach the Gospell to every creature, hee that beleeveth and is baptized, shall be saved: but hee that beleeveth not shall bee damned.* And I would ground such exhortations and promises upon the merits of Christs death, the fruit whereof doth actually belong to such onely as beleeve, as is said. So Gods word doth teach us, whose *will* (as wee see in his word) doth immutably tye and conjoyne together *repentance and pardon*

Mark 16.15 16.

Gods Word conjoynes inseparably, faith and salvation.

don, faith and salvation, and contrariwise. It excludes from pardon the impenitent, and from salvation the unbeleever, upon which ground I say, if *Pharaoh* obey and beleeve, he shall be saved: If the *Ninevites* beleeve they shall not perish. There's no falshood nor mockery here, seeing the promise is conditionall.

Gerb. v.l. Enchirid. consolator. D.7.

And though it be said by some, that God *inviting all*, such is his heart inwardly as he hath manifested himselfe outwardly, and that he beares the same mind to us, which hee shewed to us in his sonne Christ, who is the *image* as of his essence, so *of his will*, and that wee must not thinke he shewes himselfe kind outwardly, and yet inwardly hates us.

I answer, Men must not be too bold to inferre that God should equivocate and deale hypocritically with men, whilest hee invites and calls them to that whereunto hee effectually workes not. Though Jesuiticall equivocations and Reservations doe falsify and destroy the Proposition uttered, yet Gods secret decrees never destroy or falsify his will revealed; seeing as is said, Gods will in his word doth connexe and tye together the end and the meanes, repentance and pardon, faith and salvation, *life* (eternall) and *Godlinesse, glory and vertue.* (Both which and all things pertaining to both, his divine power doth give unto us.) Neither is the truth of

How God even seriously invites men in his word

2 *Pet.* 1. 3.

this connexe by any decree of God, or ſinne of man broken.

what Gods will, made knowne by Christ, is.

And as for Gods will, whereof Christ is both the Image and the interpreter, we may ſee it declared by himſelfe, in theſe words. Firſt, ſaith hee, *All that the Father giveth mee, ſhall come to me: and him that commeth to mee, I will in no wiſe cast out*; then hee ads immediatly, *for I came downe from heaven, not to doe mine owne will, but the will of him that ſent me. And this is the Fathers will which hath ſent me, that of all which he hath given me I ſhould loſe nothing, but ſhould raiſe it up againe at the laſt day. And this is the will of him that ſent me, that every one which ſeeth the Sonne and beleeveth on him may have everlaſt.*

I Joh. 6, 37. 38, 39, 40.

erlasting life. Lo, Gods will in Christ is not to save any but such as beleeve (I speake not now of infants) & all such he will save; God then wills mens salvation in willing their faith and Repentance: and so he wills not (yea and sweares hee wills not, or hath no pleasure in) *the death of the wicked*, in that hee wills not their sinne and impenitency: Therefore its said, *I have no pleasure in the death of the wicked, but that the wicked turne from his way and live*: (thats it especially which God hath pleasure in.) Therefore it is added, *Turne ye, turne yee from your evill wayes, for why will yee die O house of Israell?* as if he had said, if ye will not turn, yee must assuredly dye: I

How God wills not the death of the wicked.

Ezek. 33.

11 cleared

have inseparably conjoyned these two together, impenitency (persisted in) and death. The truth is, in that place of *Ezekiel*, The people conceiving that evills did befall them not for their owne, but for their parents sinnes, saying *The Fathers have eaten soure grapes, and the childrens teeth are set on edg, the* Lord there *Ezek.* 18. Where this same doctrine and point is handled, sweares that —*the soule which sinneth shall dye* (whether the soule of the Father or of the sonne) *and that the sonne shall not beare the iniquitie of the Father* — *but if the wicked will turne from all his sinnes* — *hee shall surely live, and not die.* And then it followes, *have I any pleasure at all that the wicked*

Ezek. 18. 2. 4. and ver. 19. 20. 21. 22. 23.

should

hould dye ? and not that hee hould returne from his wayes and 31.
nd live ? caſt away from you ll your trangreſſions-- for hy will ye die , O houſe of Iſ-rell.

God therefore anſwe-ring their objection, who thought themſelves puni-hed for their parents ſins, denies the ſame, and tells hem it is for their owne ſinnes ; and whereas they thus ſpake, *if our tranſgreſſi-ons and our ſinnes bee upon us, nd we pine away in them, how hould wee then live ?* The nſwer in effect is, by re-pentance; unto which God ccordingly exhorts them, ſaying and ſwearing, *as I ive, I have no pleaſure &c.* s formerly ; ſo he ſweares, he had rather they ſhould *epent and live* (ſeeing theſe Ezek. 33. 10 11.

two are inſeparable, and without repentance, no life) then perſiſt in impenitency (whileſt they ſhuffled off their ſinnes to their Fathers) and ſo periſh: (which two alſo are inſeparable:) ſo that if they perſiſt in impenitency, his will then is they ſhall periſh. God doth truly will the death of impenitent ſinners, who will deny it? and when he wills not their death, it is as much as if hee had ſaid hee will not their ſinne and impenitency: but if they would goe on in ſinne, hee muſt and did will their death. Therefore he ſaith, *turne ye, turne yee, why will ye dye?* i. Why will ye run upon your owne death? and yet hee aſſures them by oath) they dyed not but for

for their sinne, though they thought otherwise.

So, on the other hand, God wills mens salvatiõ, in willing their faith and repentance, & so he *wills that all men should be saved*; and so wills the salvation even of such as perish; but how? *first by approving* it if it were done, but not by decreeing the extent, nor yet so as to worke it by speciall and effectuall grace. The obedience and faith, suppose of *Pharaoh*, had beene a thing pleasing to God: but it was not a thing to bee given by God from Gods decree. But for those that are saved hee so wills their salvation that hee decrees the same, and according to his decree, infallibly produceth the same, according to that

How God wills the salvation of all.

1 *Tim.* 2, 4.

Even of such as perish.

1 By approving if it were done, not by decreeing the event.

Iob. 6 37. Ier. 31.3.

of Christ, *All that the father giveth me, shall come unto me,* and of God, *I have loved thee with an everlasting love, Therefore with loving kindnesse have I drawne thee.* The one is according to his will *revealed*, his signifying will, the other according to his *secret* will, or the will of his good pleasure; which ancient distinction of the Schooles must not bee so sleighted, or so easily cryed downe; and our Church doth hold it, whilest in the 17. Article it useth first these words, *hee hath constantly decreed by his Counsell secret to us*: and these againe in the end of that article, *In our doings that will of God is to bee followed which we have expressely declared unto us in the word of God.* So that

The distinction of Gods will secret and revealed justified.

Artic. 17

that it would not impertinently be thought on what God wills by the will of his *precept*, and what hee wills by the will of his *decree*: what Gods will is to mee concerning that hee would have me doe, and what he wills with himselfe in his owne secret Counsell; what hee wills at my hand as my *duty*, what hee will bestow upon me freely as a *blessing*. God seriously wills mee to doe my duty, and shewes me what would bee acceptable to him, as namely to pray for all men; and to make no exception of any, but to further, every mans salvation: but, saith *Austen*, if the Church were certaine who (in particular) were predestinated to goe into everlasting fire

1. *Tim.* 2. 3.

Aug. ſt. de civ. t. dei lib. 21. c. 24. & abbat. de vert. gr. c. 22.

with the devill, It would as little pray for them (though yet living on earth) as it doth for him.

2. By giving men so much grace as to leave them faulty if they answer it not.

2 God so farre wills the salvation of all, that hee seriously exhorts sinners to repent, and accordingly in his Gospell gives them so much grace, knowledge and good motions and so far enables them thereunto, that there is a *true fault in* them that repent not; that is, there is *either contempt* or *neglect* of the Gospell, and so indeed, besides their other sinnes, *a new fault* against the Gospell, whence their condemnation becomes the greater, and the condition of such as never heard of Christ more tolerable at the day of judgement then theirs. Therefore

Matth. 11. 21, 22, 23. 24.

fore(beſides that God gave men power ſufficient in *Adam* to doe what he requires and that men have diſabled themſelves to doe that which hee otherwiſe hath right to require) I ſay God, upon the forenamed groũd, may ſeriouſly invite all, exhort all, & require of them that, which hee gives them ſo much grace to performe, that it is out of their owne deficiency if they performe it not : & withall may puniſh them juſtly for not doing it *their periſhing is of thẽſelves:* Man is never puniſhed but for his owne ſinne. Onely God gives not that powerfull grace to them (as hee is not bound) by which (as depending on his election) infallibly they might convert.

Here

Christs merits are availeable to all beleevers:

Here is then the *mystery*; Though God invite all, and promise life to all upon the condition of faith, and that promise be grounded, as is granted, upon the merits of Christs death, yet the fruit of Christs death doth actually belong only to such as beleeve. The price paid for all, and which shall certainely bee to the salvation of beleevers, yet profits not all, because *faith is not given to all* (as not the meanes of faith) but to the Elect onely.

But to beleeve is not given to all.

How Christ dyed for all men.

We therefore preach and teach that *Christ dyed for all*, so as that all and each, *may*, by the vertue of Christs death, through faith (the Gospell once comming to them) *may* I say obtaine remission of sin and life; and so

so Christs death hath purchased a possibility of salvation for all men, if all men can beleeve.

But wee say againe that Christ so dyed for the Elect that, by vertue of the merit of his death (which was specially intended for them according to Gods eternall decree) they not onely *might*, but *should* infallibly attaine faith here, and obtaine life eternall hereafter, (and that without any cõpulsion of their wills.

How only for the Elect.

Hence it comes to passe (though the particularitie of Gods promises be objected as an odious doctrine and comfortlesse) that the promises of the Gospell are of two sorts, 1. *Conditionall*, and of the *end* which is salvation, requiring

Gerhard. ut supra.

Gods promises distinguished. 1. Conditionall which are more generall.

ring faith and repentance; and so Gods promises are *generall*, and hee seriously invites all, and mocks none who performe the condition. 2. *Absolute*, and of the *Meanes*: whereby, as he absolutely, (and without condition required of us) promised Christ himselfe *Gen.* 3.15. so also both the outward, and also inward effectuall Meanes, as the *working of faith, writing his Lawes in our hearts, putting his feare in our hearts, that wee depart not from him, &c.*

2. Absolute, which are particular.

Ier. 31.33. 34. and 32. 40.

Which, as they depend not on any condition in man, but only on Gods free, absolute and immutable decree, so doe they particularly and specially belong to the Elect, and not to all. Let any shew me a promise in

in Scripture whereby God hath promised to give faith universally to all without exception. But who these in particular are, the effects of Gods eternall love, manifested in time on and in them, doe and will shew and declare.

And

An Additionall.

Shewing the true ſtate of the aforeſaid queſtion (miſtaken by the oppoſer) and the truth further ſtrengthned by the ſame arguments (ſc. the Doctrine of our Church and of Scripture) by which it was oppoſed: with the beſt way of reconciling ſeeming contrarieties and contradictions of Scripture, in the points of Gods free grace and mans Free-will.

THe former Doctrine, concerning the extent of Chriſts Death, though ſeemingly oppoſed, yet was but light-

ly

ly hurt, seeing the true state of the question, as it was handled, was not so much as touched. That which the opposer undertooke to prove (on the Text, *Rom.* 4.25.) was, *That Christ died for the sinnes of all and each.* Which he would prove. 1. from the *Doctrine of our Church*, or from some passages out of the Common Prayer Booke, Homilies and Articles. 2. From the Scripture, shewing that it teacheth that Christ died,

Arminian grounds for their universall Redemption,

1. *For the World. Iohn* 3. 16,17. 1 *Ioh.* 2, 2.

2. *For all men. Esay.* 53. 6. 1 *Tim.* 2 6. *Heb.* 2. 9.

3. *For such* 1. *as might have perished, Rom.* 14. 15. 1 *Cor.* 8. 11. 2. *as do Perish* 2 *Pet.* 2. 1. *Heb.* 6. 6.

With *Lutheran* answeres to

to that interpretation which we give of these places.

The true state of the question. Christ died not with like intention to save all. Which is shewed,

Now I, (whose purpose was (and is) to defend my selfe and the Doctrine taught by me, and as it was taught by mee) doe avow that in all this, the state of the question is mistaken, which was not and is not, *Whether Christ died for al men and each, but whether for all alike, and out of equall love, and a like intention of saving all.*

Therefore to the proofs brought and alledged I thinke good only to answer by opposing like, yea, much stronger proofs both from *our Churches Doctrine*, but especially from the *Scriptures*. The chiefe difficulty will be in reconciling of the seeming differences.

1. Our

1. Our Church, as it tells us of *Christs full perfect and sufficient sacrifice, oblation, and satisfaction for the sinnes of the whole World*, so it tells us also for whom more specially he died, and whom he redeemed. *Wee pray thee helpe thy servants whom thou hast redeemed with thy most pretious blood, and O Lord save thy people, and make thy chosen people joyfull.* But what people is that? not every people or person (alike) *Thou hast multiplied the Nation, and not increased the Joy. Esay* 9.3. According to the double expression of the promise made to *Abraham, I will multiply thy seed as the Starres of the Heaven*, (by which may, at least by allusion, be meant the children of Abrahams faith, the

1. To be the doctrine of our *Church*, which sheweth Christ died for his servants and people. *Te Deum.*

What people? not all,

Gen. 22. 17.

But believers.

the elect,) *and as the ſand, which is upon the Seaſhore.* The darke ſands are more in number, but not ſo light-ſome as the Starres.

Benedictus Who are theſe?

So, *Bleſſed be the Lord God of Iſrael, for hee hath viſited and redeemed his people:* and *thou diddeſt open the Kingdome of Heaven to all believers: now,* who are theſe his people and believers, but *the Church of God? Grant that by the Merits and Death of thy Sonne Ieſus Chriſt, and through faith in his bloud, we and thy whole Church may obtaine remiſſion of our ſinnes, and all other benefits of his paſſion.* Now who or what is *this Church,* but the *choſen people* of God, as, *Almighty God who haſt knit together thy elect in one Communion and fellowſhip in the myſticall body*

his Church

Communion.

And his elect people:

Collect for All Saints day.

body of thy Sonne Iesus Christ our Lord, &c. So in God the Holy Ghost, who sanctifyeth me and all the Elect people of God. This last shewes what is ment by the former answer—hath Redeemed mee and all mankind. And Almighty God—in whom the soules of them that bee elected, after they be delivered from the burthen of the flesh, be in joy and felicity. Let these be compared with these words, Almighty God, wee beseech thee graciously to behold this thy family, for the which our Lord Jesus Christ was contented to bee betrayed—and to suffer Death upon the Crosse.

So in the Homily or Sermons of the salvation of mankind—Christ is now the righteousnesse of all them that

Catechism answ. 6.

Burial the first prayer.

Collect for good Friday.

Homily. fol. 13.

that truly doe believe in them, he for them paid the ransome by his Death, &c.

Article 17. The like in the 17. *Article*, where wee are told *that God hath decreed by his Counsell secret to us to deliver from curse and damnation those whom he hath chosen in Christ out of mankinde, &c.* Now redemption from curse and damnation (the proper effect of Christs death) doth not, in Gods intention go beyond the decree (as above page 586.) And Article, 29.

And 29. *The wicked and such as be void of a lively fayth, although they do carnally and visibly presse with their teeth the Sacrament of the body and blood of Christ, yet in no wise are they partakers of Christ; if in no wise*, then he impetrated

ted not for them remission of sinne and other benefits of his death. And these allegations may be opposed to those other which from the same bookes and doctrine of our *Church* have beene alleadged, sufficient to weaken whatsoever authority either is or seemes to be in the same.

2. It is the Doctrine of the Scriptures.

The Scriptures also, as hath beene proved (page 123.) shew that Christ died not equally and with the same intention for all, see *Tit.* 2. 14. —*a peculiar people. So Ephes.* 5. 2. *with* 23. 25. *Hee is the Head of his Church* of the elect, as formerly) and *the Saviour of the body. Of his Church: So Ambrose, Though Christ suffered for all, yet specially he suffered for us, because hee*

Ambrs. in Luc. c. 7. l. 6.

suffered

ſuffered for his Church; whereby as one of our late worthies infers, hee clearely ſignifieth that ſo Chriſt died for all, as that yet in the death of Chriſt all are not to be thought or conceived to be equal or alike: hee died in common for all, but ſpecially for the Church: to wit his will was to ſatisfy for all by the dignity and worth of the price paid, but by the will of his good purpoſe hee did impetrate (and obtaine pardon) onely for the elect, that is, for the Church; ſo that wee may and muſt diſtinguiſh the greatnes of the price paid, and the propriety of redemption.

Abbot de verit. gratiæ Chriſti p. 35.

Chriſt is the Head onely of his body and of his Church.

And what ſaith our Saviour? *I lay downe my life for the ſheepe. Iohn* 10. *verſe* 11. 15.

Dying only for his ſheepe.

If

If it bee ſaid all men are Chriſts ſheepe, that's, confuted, *ver.* 27, 28. compared with 26. *for his ſheepe heare his voyce — & never periſh — but yee beleeve not*, (ſaith he to thoſe Jewes that would not heare, i. Harken to and beleive his voyce) *becauſe ye are not of my ſheepe.*

But its ſaid (by the *Arminians*,) they are called ſheepe, not in reſpect of their preſent, but future condition are they ſo, I will *first retort*: and why then may not God bee ſaid alſo *elect believers*, that is, ſuch ſhall by Gods mercy beleeve, which wee ſay; and from ſo ſaying be forbid to hold that onely ſuch doe, or are foreſeene to beleeve, forſooth by uſing the power of their owne

Objection.

I. Retorted.

will aright, are elected.

Answered. But their future condition is presen, in Gods decree: and hee calls them sheepe even before their conversion in respect of his decree, as *Verse* 16. *Other sheep I have which are not of this fold, &c.* These were given to Christ before they were (actually) sheepe: even that they might be so. For if they were not given to Christ till after, then they should give themselves to Christ, before God gave them to him — So *John* 15. 13. *Christ laid downe his life for his friends*: (that is, in Gods decree friends, themselves enemies,) or *his Church*, Redemption which is the elect of Christ death, implieth in it a decerance of the redeem-

And for his friends.

fr

from the power of darkeneſſe, and *a tranſlation of us into the Kingdom of his deare Sonne*; yea remiſſion of ſins; *in whom wee have redemption through his blond, even the forgiveneſſe of ſinnes.* Now theſe belong not to all, but are *the inheritance of the Saints*, for whoſe redemption Chriſt more ſpecially and intentionally died. *Coloſ.* 1. 13. 14, 15.

Theſe things and places of Scripture would be conſidered & thought on with thoſe other places which imply an univerſalitie of Redemption. And if there bee truth in the one; ſo is there alſo in the other. The Scriptures doe not contradict, but explaine and interpret themſelves. How the ſeeming differences of Scripture in this point may be reconciled.

How ſhall wee then *Reconcile theſe things?* if the

right stating of the question, such as wee have heard, will not do it; what then will do it? I have heard of one, who, being a man of place, had a complaint came before him, and when hee heard the first party speake concluded it must needs be true hee said: and after, hearing the other tell his tale, (hee could not see but that) hee spake truth too: and yet one of them spake against the other. Doubtlesse his inability to decide the controversie proceeded from imbecillitie of judgement; as doth also the Popes, who, though he pretend an infallibility of judgement, and to be judge of controversies; yet when this debate, or the like including this, between

Mens weaknesse of judgement to do it.

An example in the Pope.

the *Dominicans and Iesuits* came before him and was discussed, hee thought the best way of decision was to injoyne both party silence, so in effect leaving each side to believe his owne tenets as truth, when yet both cannot be true. But we are sure that Gods word is truth in all the parts of it, and in no part oppoſeth it selfe.

Injunctions of silence on both sides will not do it.

What shall wee then do in your case? shall we reconcile these, by procuring a restraint of both parties, *that neither by publicke reading, preaching or making bookes, either pro or contra, concerning these differences they begin anew to dispute.* This was once done, but in the intentions of the procurers thereof, most subtilly and

In a Proclamation to suppresse Doctor *Montagues* Booke *Iam.* 17. 1628.

fraudulently as wee have cauſe to imagine, if we may judge by the effects, for thereby quite contrary to his Majeſties gracious intentions, who deſired peace, they made uſe of it for their own ends to promote the *Arminian* cauſe, playing faſt and looſe with it, urging it only againſt their oppoſers, whileſt others preſumed to take liberty, preſuming on the favour of ſuch, as in caſe of complaint they knew muſt bee their Judges. But (let the Kings throne ever be guiltleſſe) this was, under ſuch colour, made uſe of the *Arminian* party, and intended bythem, to ſupplant and ſuppreſſe the truth of God, which we know they had (and the rather by this meanes)

meanes) well nigh effected. This then is not the way.

What then? how shall we then reconcile these differences? wil the distinction of *Impetration* (by Christ) and *Application* (by man) doe it? as if Christ by his death and the merits of it did obtaine grace and reconciliation for all men, but did leave the effectuall application thereof to themselves, and to the right use and imployment of their own free-will, giving them a power to believe, repent, and in a word, to be saved if they will, but leaving the will to themselves? Surely no. This hath beene sufficiently confuted before. Christ is and must be a Saviour both by the *merit of his death*, and by the *efficacy*,

2. The distinction of *Impetration by Christ*, And *Application* by the power of mãs will wil not doe it.

Christ is our Saviour as well by his spirit and the power thereof as by his Merit.

and power of his Spirit, the sending of the Spirit and giving it is a fruit of his death; and our justification is the effect both of his *death* and resurrection: yea remission of sinnes is, as wee lately heard, a great part of our redemption. But thus to teach, what is it but to say that Christ did *not obtaine* that this his reconciliation should be applied to all for whom it was merited? or that deliverance is obtained for one, suppose in prison, but not that hee might (certainly) be delivered, no, we have heard the will is as well from God and his grace, as the *Power*, the *act* of beleeving as well as *the power* to beleeve if we will. God once giving Christ, gives all things needfull

full also, as it is said out of *Rom.* 8. 32. 33, &c.

This reconcilement then implieth *first freewill* in man: which is, as I conceive, the maine marke which many shoot at, this (such is the pride of nature corrupt) they must and will maintaine, and accordingly frame all other their tenents concerning Gods predestination and the extent of Christs death, &c. to uphold this. But I aske: did Christ onely die that wee might be saved *if wee will?* I know God compells no man; man wills freely when hee wills, as being inabled so to will by Gods effectuall grace: and so, in regard of God hee wills *infallibly*, and infallibly is saved, yet still in regard of himselfe,

Against mans free will.

The elect are saved infallibly.

And yet freely, without compulsion.

freely (God ſweetly drawing him & making him willing) even as chance and counſell may ſtand together. But for God and Chriſt only to purchaſe this power, pardon and reconciliation, & then, for the application, to leave it to the power of mans will (not ſpecially actuated by God) what is this but to make Gods decree to hang upō mans will, when yet his decree determines al inferiour cauſes? 2. Yea to make Gods purpoſes and decree (for particular men eſpecially) *vncertaine* ſeeing a cōditionall decree (as well as a conditionall propoſition) puts nothing into being (or affirmes nothing certainely) yea ſo it is poſſible God ſhou'd not have a Church on earth, and Chriſt ſhould

But not by power of their owne will.

1. Mans free-will and choyſe is determined by God.

2. Gods decree ſhould be uncertaine.

should be a Head without a body or members, if their conversion depended thus on themselves: *Adam* when hee truely had freewill, yet used it to his hurt: how much lesse can wee, now in state of corruption, and disabled by sinne, and having the same Devill to tempt us, bee able to stand out against temptations? So that it is not only *possible*, but *probable*, if it were left to our will and choyce, that there should be no conversion in the World, nay almost *Impossible* (all things considered) that it should be otherwise. No, no, The conversion, and so the preseverance in grace, and salvation of the elect, is not left uncertaine. *See John* 6.37. *Ieremy*. 31.3. & 32.40.

And so should also conversion be.

And

Our Churches Doctrine is against free-will.

And 3. As Gods Word, so our Churches Doctrine is against freewill, as in the Collects for the second Sunday (as they call it) in Lent and for Easter day (for I know against whom I doe dispute,) but especially "in the tenth Article, where "wee teach: *Man cannot* "*turne or prepare himselfe by* "*his owne naturall strength* "*and good workes to Faith* "*and calling upon God. Where-* "*fore wee have no power to* "*do good workes acceptable* "*to God, without the grace* "*of God by Christ preventing* "*us, that wee may have a* "*good will, and working* "*with us when wee have that* "*good will.*

Againe, by this Doctrine, *The differencing* of one man from an other is left to man

man himselfe (seeing God is alike in his love and intent to all) which is directly contrary to the Apostle 1 *Cor.* 4. 7. *Who distinguisheth thee, or maketh thee to differ from another? And what hast thou which thou didst not receive?* yea, and so a man might even glory with God himselfe, as that text shewes, and as hath beene shewed formerly.

So is the Scripture.

1 *Cor.* 4. 7.

How then? shall wee, (for the reconciling of these seeming differences) take upon us to interpret Scripture as we would have it speak for our owne purpose? God forbid: Let us take the genuine sence, and it will agree well enough with other Scriptures, if we would use diligence and set aside foreconceits; only

3. Differences in Scripture reconciled not by mens wresting of Scripture.

our

our care must bee so to interpret one place (which may seeme to make for our purpose) as to make and leave it consonant or to agree with other places, and as it is commonly called, with *the analogie or Proportion of faith*. But what if wee cannot make these agree, so as to satisfie our selves? In this case, let us ingenuously and as there is true cause, suspect, yea acknowledge our owne *shallownesse* and our Ignorance, which onely makes all Contradictions in Scripture; must wee bee wiser or full out so wise as is God himselfe? If God please to keepe secret from us the connexion of things, the order and manner of his working, It will become us to search no further (for

But by bringing their understandings in obedience to the word,

there is no searching of his understanding) but to rest in that which is clearly revealed, and in such things (so in the generall revealed, though for manner and circumstance not so clearly conceived) to deny our owne reason, and to bring with us an *humility of understanding* (I meane not in the Popish sence, to beleeve, by an implicite faith, what by mens authoritie, under pretence of the Church shall be imposed upon us; but) to submit to the truth of Gods word, & of the Scriptures, *the authority of which is greater then the whole capacitie of humane understanding and wit*, as one speaketh, & that *generally* in all such things as we otherwise can see no reason of; as for example

By resting in things revealed,

Without determining of things secret.

ample: when judgements, (like the overthrow of *Sodom & Gomorrah &c.*) were to befall Gods people of *Israel and Judah*, so that the question (in regard of the strangenesse & circumstances of the evills) was foretold to be, *wherefore hath the Lord done thus unto this Land? what meaneth the heat of this great anger?* men shall give this answer, and say, *It was because they have forsaken the Covenant of the Lord God of their fathers &c* now this answer might soon & safely be given out of the revealed will and word of God: but if any would inquire further, as how or whence it came that God would suffer them so to provoke him, and not stay them by his power &c.

Deut. 29. 23, 24, 25

their

their mouth is ſtopt with that which followes, *The ſecret things belong unto the Lord our God: but thoſe things which are revealed, belong unto us, and to our children for ever, that we may doe all the words of this Law.* That they were deſtroyed, for their ſinne is evident, that's revealed; but if you inquire into any higher cauſe in God, that's a ſecret, and we ſhould ſinne to ſeeke a reaſon of his counſells; here wee ſhould captivate our reaſon & underſtanding to Chriſts word, *not diving into the reaſon or depth of Gods doings and judgements, as knowing moſt certainely that both that is moſt true which he ſpeaketh, and juſt which hee doth*, as an ancient writer truly ſpeaketh; and with

And verſe 29.

Paul

Paul cry out--*O depth--how unsearchable are his judgements, and his wayes past finding out? wee cannot call that unjust in which wee cannot deny the judgement of God: for his will is the chiefe and supreame Iustice of all: neither is that therefore not just which God doth, because man cannot comprehend the power of his Iustice*, saith *Salvian*. The instance given is not impertinent to the case in hand; Christ died for all men, yet the most of men by Gods just judgement perish in their sinnes, and (if wee speake of those that have heard of Christ) in and for their unbeleefe and impenitencie. This is the onely cause of their perishing which wee are to looke unto: if we will needs search

Ro. 11.33.

Curiositie condemned,

search and looke higher, & seeke out reasons of Gods will, we shall lose our selves and the truth too; if wee will needs pry into the arke, we shall be destroyed, with those of *Bethshemesh*; if wee will search and gaze upon the majesty of God and dive into those depths we shall bee overwhelmed with his glory, & perhaps, come into the bottomlesse depth of all: our onely *wisedome will bee to become fools that we may bee wise*, if ever wee would profit in Gods Schoole; and to deny our owne reason where God denies to give a reason. Points of this Nature are matters of faith, not of dispute; and faith will beleeve that it sees not, and yeeld its assent to those things the causes

As dangerous.

1 *Cor.* 3. 18. The best answer of doubtfull things in Scripture, is our faith to beleeve what God teacheth when wee see not the reason of it.

causes whereof it knowe not: which rule I wish it were as well practised, as is well said by an Arminian. Of such things and doubts as we cannot easily answer, especially in reconciling seeming differences, *bring faith* (saith an ancient Father and martyr) *that is a ready solution of all doubts.*

Iustin. πρόφερε ἑτοίμην λύσιν τὴν πίστιν.

"Let us not leane to our "owne understanding: "*none is* (saith *prosper*) *a more* "*eloquent preacher and pub-* "*lisher of such deepe mysteries* "*and secrets then he that con-* "*fesseth that the things which* "*hee teacheth are such as can-* "*not be expressed.* And so I "will conclude with a say-

Cajetan. in Rom. 9.

"ing of *Cajetane* in the case "of Gods particular Electi-on of some according to his (Immutable) decree, and

of

of mans free-will (free from compulsion) which case includes this of ours, which is, *Christ died for all men; and Christ died specially and with intention and purpose according to Election to save some onely, namely the Elect*: "I find (saith he of the one, & I of the other,) both in the "*Scripture: both are true:* "*now if you shall say, joyne these* "*two true things together,* "*make them agree Answer,* "*I know for certaine that one* "*truth is not contrary to a-* "*nother, but how to conjoyne* "*them, I know not: This Ig-* "*norance quiets my under-* "*standing.* And so in this our case, if that which hath otherwise beene said will not do it, seeing both truths are evidently taught in Scripture, Let not us oppose

This onely will quiet our understanding.

pose the one to overthrow the other (for in the sence explaned, It may be granted that Christ died for all men) but rather in this and in all other like cases, let us acknowledge our owne weakneſſe of judgement and Ignorance; and let this Ignorance quiet and bound our understandings.

FINIS.